J.W. Crawley.

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CONTENTS

FRIAR BACON AND THE COMING CENTENARY AT OXFORD 1
FRA ARMINIO.
WHEN DOES THE SOUL ENTER THE BODY? 12
The Right Rev. ALEXANDER MacDONALD, D.D., Bishop of Victoria, B.C.
CLERICAL HOBBIES 20
The Rev. ARTHUR BARRY O'NEILL, C.S.C., Notre Dame University, Indiana.
THE "TRACTATUS DE JURE" AND THE STOCK EXCHANGE 29
The Rev. J. A. DEWE, M.A., Duquesne University, Pittsburgh, Pa.
WITHIN MY PARISH, Notes from the Day Book of a Deceased Parish Priest 38
Edited by JAMES LOOMIS, M.D.
NOTES ON THE APPOINTMENTS AND DECORATION OF CATHOLIC CHURCHES. 45
The Rev. Dr. CELSO COSTANTINI, Florence, Italy.
THE MANNER OF RECITING PRAYERS IN CHURCH 65
BURIAL OF CATHOLICS WITH THE RITES OF THE CHURCH IN NON-CATHOLIC CEMETERIES 67
THE DIFFICULTY ABOUT CEPHAS 69
The Rev. JOSEPH F. SHEAHAN, Poughkeepsie, New York.
ADDITIONAL NOTES ON THE ENGLISH TE DEUM 72
The Rev. H. T. HENRY, Litt.D., Overbrook Seminary, Pa.
PARAPHRASE OF PSALMS 42 AND 57. With Notes 75
The Rev. J. ARENDZEN, D.D., M.A., St. Edmund's College, Ware, England.
"INTEGRUM PSALTERIUM PER SINGULAS HEBDOMADAS" 80
The Rev JOHN BERNARD SCHEIER, C.S.C., Notre Dame, Indiana.
THE QUESTION OF DISPENSING FROM THE "CAUTIONES" IN MIXED MARRIAGES 83
RECENT BIBLE STUDY: Acts; The Apostolic Decree; Pan-Babylonianism 86
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.
OBITER DICTA IN EISENBERGER'S HANDBOOK 94
The Rev. THOMAS à KEMPIS REILLY, O.P., S.S.L., Washington, D. C.

CONTENTS CONTINUED INSIDE

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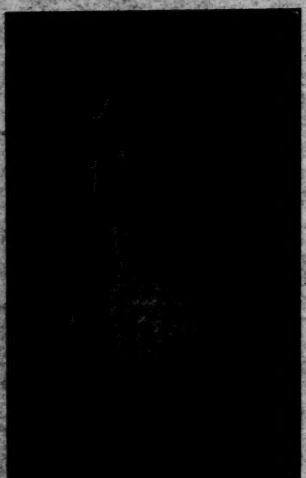

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CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. X:

Motu Proprio: De Officiis Divinis novo aliqua ex parte modo ordinandis 54

S. CONGREGATIO RITUUM:

Decretum generale super Motu Proprio "Abhinc duos annos" 57

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month. 65

The Manner of Reciting Prayers in Church 65

Who gets the Marriage Fee? 66

Burial of Catholics with the Rites of the Church in non-Catholic Cemeteries. (*W.C.M.*) 67

The Difficulty about Cephas. (*The Rev. Joseph F. Sheahan, Poughkeepsie, New York*) 69

Additional Notes on the English Te Deum. (*The Rev. H. T. Henry, Litt.D., Overbrook Seminary, Pa.*) 72

Paraphrase of Psalms 42 and 57. With Notes. (*The Rev. J. Arendzen, D.D., M.A., St. Edmund's College, Ware, England*) 75

"Integrum Psalterium per Singulas Hebdomadas." A Suggestion Anent the Reform of the Breviary. (*The Rev. John Bernard Scheier, C.S.C., Notre Dame University, Indiana*) 80

The Question of Dispensing from the "Cautiones" in Mixed Marriages. (*J. A. M.*) 83

The Bishop and the Privilege of the Midnight Mass 84

"Blessed" or "Blest be God"? (*R. E. B.*) 84

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: I. Acts; II. The Apostolic Decree; III. Pan-Babylonianism. (*The Rev. Walter M. Drum, S.J., Woodstock College, Woodstock, Maryland*) 86

Obiter Dicta in Seisenberger's Handbook. (*The Rev. Thomas à Kempis Reilly, O.P., S.S.L., Immac. Conception College, Washington, D. C.*) 94

CRITICISMS AND NOTES:

Knabenbauer: Commentarius in Psalmos 100

Bonaccorsi: Psalterium Latinum 100

Dehey: Religious Orders of Women in the United States 101

Brosnahan: Digests of Lectures on Ethics 103

Burke: Political Economy 103

P. Marcellus: Philosophia Moralis et Socialis ad mentem S. Thomae 105

Lehu: Philosophia Moralis et Socialis 105

P. Irenaeus: Praelectiones Philosophiae Moralis 105

Pope: Catholic Student's "Aids" to the Bible 107

Kenny: Glimpses of Latin Europe 109

Lehmkuhl: Casus Conscientiae 110

Marist Brothers: American Catholic Hymnal 111

Brothers of the Christian Schools: De La Salle Hymnal 113

——: Vesperale Parvum 115

Dethier: Psalmi in Notis 115

Petter: Psalterium Vespertinum 115

Report of the Proceedings and Addresses of the Tenth Annual Meeting of the Catholic Educational Association 117

Life and Characteristics of Right Reverend Alfred A. Curtis, D.D. 119

LITERARY CHAT ..... 121 BOOKS RECEIVED 125

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. X.—(L).—JANUARY, 1914.—No. 1.

FRIAR BACON AND THE COMING CENTENARY AT OXFORD.

IN June, 1872, Oxford University College celebrated the Millenary of its foundation. The date of that celebration was based on the erroneous assumption that King Alfred had founded the College in 872, on the advice of Abbot Neot, and that Pope Martin II (called by some Marinus I) had given the College a charter with numerous academic privileges. The enthusiast (Camden or his supposed authority Asser) who invented the legend had overlooked the fact that Martin occupied the papal chair only between the years 882 to 884. Later historians therefore who credited the Alfredan foundation with its papal charter, deemed it necessary to correct the anachronism by dating the foundation of Oxford University in the year 883. Within recent years however it has been conclusively shown, by Denifle among others,[1] that the glory of the great English University had been unduly anticipated, and that the first evidences of a trustworthy character to indicate the existence of a centre of academic study at Oxford do not go much beyond the middle of the twelfth century. One of the proofs of a student population at Oxford comes to us in a Chronicle by Roger Wendover, for the year 1209, in which occurs the following passage: "recesserunt ab Oxonia [Oxford] ad tria millia clericorum, tam magistri quam discipuli, ita quod nec unus ex omni universitate remansit, quorum quidam apud Cantabriam [Cambridge], quidam vero apud Radingum [Reading] liberalibus studiis

[1] *Geschichte der Universitaeten des Mittelalter's bis 1400*; Berlin, pp. 237 ff.

vacantes villam Oxoniae vacuam reliquerunt." The ostensible cause of the exodus was a homicide committed by some of the students. This act had so aroused the indignation of the townspeople that it led to further bloodshed, and the authorities were forced to put the University under interdict. Some years later the "scholares" and "magistri" returned and resumed their former academic course.[2]

But though we are forced to give up the ninth century date as the beginning of one of the chief Universities of England, it is quite clear that, if three thousand students with their masters were compelled to leave the University town in 1209, its foundation must be placed considerably before the opening of the thirteenth century. As a matter of fact we read of eminent scholars like Theobald Stampensis, who at the request of King Henry came to Oxford from Normandy, of Robert Pulleyn (Pullus), professor of Scripture, and later Cardinal, and of the Lombard Vacarius, a celebrated jurisconsult who taught law at Oxford in 1149. The mention of these men and of the abbeys of St. Frideswide and Osney, with their scriptoria, is sufficient evidence of academic activity at Oxford before the record of a regular Chancellor being appointed in 1214 by the Bishop of Lincoln. Later on there figure senators and proctors who elect the Rector and Apostolic Conservator to govern the student body. Giraldus Cambrensis, in referring to his *Topographia Cambrensis* written about the year 1186, speaks of Oxford, "ubi clerus in Anglia magis vigebat et clericatu praecellebat". He distinguishes between the townsfolk of whom he speaks as the "pauperes oppidi", and the "doctores diversarum facultatum" and "reliqui scholares cum militibus oppidanis et burgensibus". All this indicates a well-organized academic institution before the opening of the thirteenth century.

The first order among the mendicant Friars to found a college connected with the University, was the Dominican, in 1221. Next came the Friars Minor in 1224. These were followed by the Carmelites in 1256, and by the Augustinians in

[2] One of the college poets later wrote:

"We scholars were expelled awhile,
To let the senators in;
But they behaved themselves so ill,
That we returned again."

1268. Some notable scholars figure in the history of these communities during the very first years of their settlement at Oxford. Among them is Robert Bacon, who entered the Dominican Order in 1230. He had been "regens in theologia" at Oxford, and a fellow student of Blessed Edmund, who in 1234 became archbishop of Canterbury. As a friar Robert Bacon continued to teach theology for about eighteen years, when he died in 1248, one year before his friend, the holy bishop, whose life he had also written,[3] was canonized. This Robert Bacon has been variously believed to be the brother or the uncle of Roger Bacon, his more famous and longer lived contemporary, known in history as "Doctor Mirabilis". In some respects the two are alike, which is probably the reason why they are occasionally confounded, Robert being made to stand for Roger.

A century later we find a similar phenomenon. John Bacon, Carmelite, a native of England (Baconthorpe) who also taught at Oxford, became celebrated as "Doctor Resolutus et Averroistarum Princeps". As a matter of fact he was rather a Scotist, and one of the first upholders of the doctrine of the Immaculate Conception. Almost simultaneously there taught at Paris a Friar Francis Bacon (Bacho), likewise a Carmelite, and known by his admirers as "Doctor Sublimis". He is chiefly remembered by his commentary on the Sentences of Peter Lombard. The name belongs to other great scholars of later date, Francis of Verulam, to mention no others. But the greatest genius of them all, the one who in a sense anticipated nearly all the achievements of modern civilization, was undoubtedly Roger.

Roger Bacon has often been criticized, even by his contemporaries, who did much to calumniate and blacken his memory, because he frankly condemned both the methods of teaching and the neglect of discipline in the monastic schools of his time. That he was right is clear enough from other sources of undoubted integrity. But Bacon was probably wrong in criticizing what he had not the authority to remedy. His protests nevertheless led to improvement through the proper channels, when Pope Clement IV ordered him to pre-

[3] St. Edmund died in 1242; he had taught philosophy at Oxford in 1228.

pare a complete statement of his opinions, both as to the defects and the remedies he proposed in the curriculum of theological and monastic studies. Roger had met, either at Oxford, or more likely at Paris, a certain French nobleman, Guido le Gros Fulcodi, professor of Jurisprudence, who, though a man of the world, was yet attracted by the project of religious reform, and saw the truth of Roger Bacon's position in regard thereto. Fulcodi, having been suddenly checked in his secular career by the death of his young wife, had turned his mind to theology, entered the priesthood, became parish priest, bishop, cardinal, and finally pope. During his labors in the interests of the Church as pontifical delegate he had kept in touch with the Friar. The Pope was on the one hand a lover of justice who understood the motives of, and resented the charges against, the English Franciscan; on the other hand, he was anxious to avail himself of the suggestions of reform in ecclesiastical studies and discipline which Friar Roger had proposed. Now that as Pope he had it in his power to test these suggestions, he was more than ever bent upon obtaining a clear statement of them in writing. Accordingly he requested Roger to send his lectures and commentaries to Rome. The Friar was slow to comply; perhaps because he felt that he was further antagonizing the superiors of his order who might easily see in his proposals a criticism of the conditions for which they themselves were in a measure responsible, at least in so far as they felt bound to maintain harmony with accepted traditions. But the Pope, evidently not wishing to fall foul of the Friars, or to seem to overrule the prohibition of the Minister General and the Definitors of the Order, who had forbidden the Friar to publish his views without their revision, made the request and indeed commanded that Friar Bacon send his writings privately to Rome. This did not indeed mean, as some have supposed, that Bacon was to convey his information to the Pope surreptitiously, or as though he defied the prohibition of his superiors. The fact that the Pope wished to examine the writings and to test the reform projects of Friar Bacon was not equivalent to publishing them in the sense in which the act was forbidden by the heads of the order. Nevertheless the superiors of the order must have felt that the Pope might

not only favor the reforms proposed by Roger Bacon, but that he would see in them definite indications of the weak places in the existing discipline of the order. It was manifestly the Pope's intention to examine the plan for himself, and so keep from being influenced by the prejudice which condemned the novelty of the Oxford scholar's criticism as well as his apparent presumption in ruthlessly attacking an existing and rooted tradition, albeit it lacked the value of practical utility under the circumstances of the time. The religious superiors whose ill will Bacon had aroused by his bold speculations and censures, were unwilling to be dominated by one of their own order. They accordingly burdened the Friar with numerous offices whose duties would make it impossible for him to accomplish the work the Pope had desired him to do. As a necessary result the Friar felt obliged to choose between obedience to the Pope or to the Provincial of his Order. He informed the Pope of the plight in which he found himself, and when the latter insisted on having the MS. of his work, Roger deemed it his duty to set aside the demands of his local superiors or at least to make them secondary or of less importance, especially since it was clear to him that they were merely intended to obstruct the wishes of the Pope without actually defying them. Thus naturally strained relations were maintained between Bacon and his superiors. This explains perhaps better than anything else the subsequent treatment he received at their hands and that of a later Pope.

For Clement IV, who had impartially befriended Bacon,[4] died after having ruled the Church "as a pontiff of noble and lofty character, free from all nepotism, and scrupulously attentive to the interests of the Church amidst most difficult situations that beset his government both from within and without."[5] During the next decade followed the brief reign of eight popes. The last of these was Nicolas IV.

Nicolas IV, as Friar Jerome of Ascoli, had been Minister General of the Franciscans, and therefore Roger's superior.

[4] Clement's sense of impartiality is attested among other things by the singular fact that during his reign of nearly four years there were no promotions to the cardinalate.

[5] See Hergenroether, *Kirchengeschichte*, Clement IV.

One of his first acts as Pope was to raise to the cardinalate Matthew de Aquisparta, his successor in the office of Minister General.[6] The following year the latter was appointed Major Penitentiary. Meanwhile Roger was placed in durance; he had already been censured by Nicholas III, who whilst otherwise a pontiff irreproachable and circumspect, was markedly influenced by partisan views and nepotism, and thus can not be said to have been an unprejudiced judge of Roger's position. No doubt the odium charged against the superiors of Friar Bacon during the latter years of his life at Oxford is largely exaggerated, for we find him, in spite of illness at times, continuing his work, especially in theology, almost to the end of his long life. But the story is one that needs still fully to be cleared up; and perhaps the researches that have been on foot for some time, and which are to receive a fresh impulse on the occasion of the seventh centenary celebration at Oxford next summer, will bring to light new evidence of the integrity as well as the genius of Friar Roger Bacon.

The projectors of this celebration, in a program recently published under the auspices of an association of learned men, with Sir Archibald Geikie as chairman, announce the formation of a committee for the purpose of securing among other things the examination, by competent scholars throughout the world, of the MS. sources referring to Bacon, scattered in various libraries of Europe.[7] They mean to set forth the fact that the Somersetshire Friar, who died at the advanced age of eighty, in the midst of his labors for the education of students at Oxford, still holds his place of influence as one who led the way in speculative and experimental science; who was a peer among the men of learning of his day, in natural science and medicine; who opened the way to pedagogical reforms in the domain of philosophy and theology;

[6] Nicholas IV was crowned at the end of February, 1288; on 16 May he created Fr. Matthew a Cardinal.

[7] The Executive Committee consists of Sir Archibald Geikie, K.C.B., D.C.L., Cloudesley Brereton, M.A., L.-és-L. (Paris), Dr. F. A. Dixey, F.R.S., J. P. Gilson, Keeper of MSS. at the British Museum, Sir George Greenhill, Leo Guttmann, A. G. Little, M.A., Mr. Madan, librarian of the Bodleian, Prof. Sir William Osler, M.D., Prof. Poulton, Lieut.-Colonel H. W. L. Hime, who as secretary receives subscriptions for the Committee, and Sir Alfred B. Kempe, treasurer.

who laid the foundation for a sound interpretation of Sacred Scripture, and of historical criticism as against a servile adherence to tradition. Roger Bacon pleaded for a solid foundation in mathematics, and for a vigorous logic as a condition of deducing conclusions from patristic teachings. If the modern critic is able to point out any flaws in Bacon's teaching, it must be remembered that the emphasis and sometimes exaggerated language used by him are not necessarily marks of unsound or untrue doctrine; he had the temper of a defender who hates sham, much like St. Jerome or better still a St. Paul. Moreover he lived in an age of transition, of changing terminology, and his labors were on a less scrupulously defined plane of empiric research than that which experimental science of to-day has attained by the aid of evolution and perfected instruments.

On the other hand we may not ignore his high estimate of the value of faith, of the authority and reverence due to the Fathers and Doctors of the Church. But he kept ever in view the practical element which makes use of doctrine solely to attain to the knowledge of the Divine Will, and sees in all the discipline of the Church a means toward the fulfilment of that Divine Will. Whilst the titles of some of his works would appear to indicate that Bacon was a dreamer, or given to the pursuit of the occult sciences and arts, they merely point out what the study of psychology, of mysticism, and of the phenomena of spiritism have revealed to the student of to-day. He had an intuitive insight into the facts of the spirit world, and it became to him not a medium of unlawful speculation but a basis for explaining those facts which escape the ordinary laws of experience in nature. Such is apparently the character of his epistle "De Secretis Operibus Artis et Naturae", originally published under the title, "De Mirabili Potestate Artis et Naturae et de Nullitate Magiae". Similar in purpose is his "Computus Naturalium", and a goodly part of what he calls his "Opus Minus", in which he treats of alchemy; likewise the excursions into occultism known as the "Secretum de laude lapidis philosophorum", and much else, of which only fragments have been recovered. His knowledge and application of the exact sciences are equaled only by his familiarity with languages, especially Greek and Hebrew,

of which he wrote grammars. His geographical works anticipate the discovery of the Western Hemisphere and the islands of the Pacific. But his ripest and to the cleric of today most valuable work is that which engaged his latter days, namely regarding the study of theology. Unfortunately a large part of the "Opus Majus" has been lost; but it is possible to trace its outline and to gauge its importance from what remains. In the light of the references among the MSS. either preserved, or recovered in more recent times, the "Opus Majus" is an apologetic compend of philosophy and theology. In it the author sets forth the relation of all science to divine revelation. The "Opus Tertium" was to be a final redaction of his experiments and conclusions. It too is know only in fragments, and we must hope that the exertions of the newly formed society, as well as individual scholars like the Abbot Gasquet and above all the Franciscans of Quarrachi, will restore what is lacking for a proper estimate of Roger Bacon's work, thus supplying in a manner what Bacon seems to have intended in the last instance, namely the furnishing of an *Opus Principale*, whence we may definitely gather his final conclusions.[8]

[8] The Prospectus mentioned above, after referring to the general scope of Bacon's works which range over theology and Biblical criticism, metaphysics, moral and political philosophy, the study of languages and comparative philology, mathematics, physics, astronomy and astrology, chronology, geography, chemistry and alchemy, botany, medicine, and magic, his criticisms of the state of learning and education in his time, and suggestions for the application of scientific theories to practical inventions, points out the value of these works not only to the historian, but also to the theologian, the philosopher, the philologist, the mathematician, the man of science, the physician, and the educationalist; while his importance in the history of gunpowder, his anticipation of flying machines, and the influence which his geographical treatise exercised on the discovery of America, may interest a yet larger public. The Committee, which looks to the establishment of a permanent Bacon Society, proposes therefore, besides the issuing of a memorial volume of essays dealing with various aspects of Roger Bacon's work, written by specialists in the various subjects, to arrange for the editing and printing of Roger Bacon's writings.

Subscribers of one guinea and upwards will be entitled to receive an invitation to the Commemoration and a copy of the memorial volume.

The first volume (now in the press) will contain his unpublished treatise and commentary on the pseudo-Aristotelian *Secretum Secretorum*, edited by Mr. Robert Steele, who has already edited the old English versions of the *Secretum* (E.E.T.S.), and several of Bacon's previously unpublished works.

The second volume will probably contain the medical treatises, an edition of which is being prepared by Dr. E. T. Withington and Mr. A. G. Little.

Other volumes are to contain a complete edition of the *Opus Tertium* (fragments of which were printed in 1859, 1909, and 1912): the *Quaestiones* on Aristotle's Physics and Metaphysics, and on the *De Plantis*; the *Communia*

Certainly the "Septem Peccata Studii Principalis quod est Theologia" furnishes ample food for reflection to professors of theology in Catholic seminaries of to-day. He complains of the too exclusive devotion to mere abstract speculation in metaphysics, under the pretext of mental training; of the lack of attention to the science of mathematics and the natural sciences; of the attention given to the cultivation of Latin without making it of permanent and practical value in the life of the priest; of the mere superficial smatterings in Greek and Hebrew, without rendering these languages useful as a criterion for determining the correct reading of the Sacred Scriptures or the Fathers; of the useless disputing about antiquated traditions without increasing thereby either the appreciation of the true sources of doctrine, or an aptitude for good forms of expression in preaching. These are the chief points which Bacon censures in the theological teaching of his day.

That his censures were free, if not from the note of temper and irritation, certainly from unsound doctrine or rationalistic tendency, is admitted by all right-minded Catholic critics. Father Christian Pesch, S.J., referring to the valuable work done by Bacon as an exponent in the study of Scriptural exegesis, says of him: "Baconem nequaquam addictum fuisse rationalismo, ob quem interdum recentes eum laudant, sed immo plurimum revelationi et inspirationi supernaturali tribuisse".[9] He further adds: "Non videtur in ulla re a Catholica doctrina recessisse, sed potius anxius fuisse, ut haec suae integritati restitueretur . . . Multa egregie dixit, multa temporum futurorum facta ingeniose praesagivit."[10]

But it is not my purpose to champion the teaching of Friar Bacon or to formulate any definite estimate of his true character as it must appear from his writings. I would merely urge and take a share in the study of the man as a teacher in the Catholic Church and as a member of a venerable religious Order, who is receiving his vindication from the earnest

Mathematicae, and perhaps the *Computus Naturalium*; while new and critical editions of the *Opus Majus*, of the fragmentary *Opus Minus*, and of the less important *De Naturis Metallorum* and *Tractatus Trium Verborum* are desirable.

[9] De Inspiratione S. Scripturae—Vetus Schola Franciscana, art. II.

[10] Ibid.

lovers of truth irrespective of party. It must be allowed that Roger Bacon was a reformer; but not in the sense in which Wickliff or Luther stand forth as representatives of independence in matters of religious belief or discipline. He had sought perfection in the Franciscan Order, not under the influence of an untutored enthusiasm, but under the influence of a ripened conviction that he could thus serve the cause of truth and of religion more securely. The fact that he found himself later on in an attitude of antagonism to the Superiors of his Order, was not due to obstinate pride or self-elation, but to circumstances that obliged him to choose between two sets of authority appealing to him under different titles. Both of these were within their respective rights, as already indicated. How far the superiors of the Order were to blame for their limitations in not recognizing the importance of Bacon's work is a judgment the formation of which must be reserved to a future court with better information than is apparently accessible at present.

FRA ARMINIO.

Besides the Executive Committee already mentioned, the following are among those belonging to the General Committee:

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Professor W. P. Ker, M.A., F.B.A.
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Captain T. G. Tulloch, (late) R.A.
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Louis Liard, Vice-Recteur de l'Université de Paris.
Professor Gabriel Lippmann, membre de l'Institut.
Professor F. Picavet, Secrétaire Perpétuel du Collège de France.
Lucien Poincaré, Directeur de l'Enseignement Secondaire.
Paul Sabatier.

Germany.

Professor L. Baur (Tübingen).
The Rev. Otto Keicher, O.F.M. (Munich).
The Rev. Polycarp Schmoll, O.F.M. (Munich).

Italy.

The Rev. Michael Bihl, O.F.M. (Editor of *Archivum Franciscanum Historicum*).

United States.

Principal Murray Butler (Columbia University).
Professor D. Eugene Smith (Columbia University).

Other names have been added to the General Committee in different countries; among them that of our American Franciscan scholar, Fr. Paschal Robinson, O.F.M., of the Catholic University, Washington, D. C.

WHEN DOES THE SOUL ENTER THE BODY?

READERS of the REVIEW, including myself as one of them, are greatly indebted to Dr. Austin O'Malley for his lucid and exhaustive study on this subject in the November number. His presentment of microscopic facts, with accompanying illustrations, serves to lead the mind up to the remotest confines and beginnings of our existence. He lays bare before us step by step the process whereby was built up the tenement of clay which the Apostle calls "the house of this our earthly dwelling": we see the foundations laid, the walls reared, the roof put on, doors and windows set in place, and the whole building made ready for occupation. I, for one, am deeply grateful to Dr. O'Malley for the light that he has thrown on points that to me before were obscure or wholly shrouded in darkness.

But the light thus let fall upon the subject serves only to strengthen my conviction that the theory of Aristotle and St. Thomas respecting the time in which the human soul is created and united with the body is the only tenable one. The theory itself, as well as the main reason for it, we may gather from the former's definition of the soul as the first or formal constituent principle (entelechy) of a physical organized body; or, in the language of the schoolmen, the substantial form of a body furnished with the organs that are proper to the human species. Until, therefore, these organs actually exist, the soul is not created and united with the body. Or, in terms of the comparison suggested above, until the tenement of clay is

built, the tenant does not occupy it. The reason is that the soul is the formal constituent principle, not of a single cell, not of many cells, nor of the whole mass of cells taken singly, but of the whole human organism which, remotely indeed is made up of cells, but proximately of organs variously and marvellously fitted for the various and marvellous functions of vegetable, sentient, and intellectual life. (I do not, of course, wish to be understood as implying that the intellectual life depends intrinsically on organs, but that certain organs minister to it and are, in the present state, indispensable to it.)

It is a principle of scholastic philosophy (which I agree with Dr. O'Malley in thinking to be the only philosophy), that the substantial form is united with the matter only when the matter is proximately disposed to receive it. The efficient cause, or agent, first disposes the matter and then introduces the form. And it is only the final disposition of the matter that is exigent of the form: "Ultima dispositio exigit formam." In other words, it is only when the matter is completely disposed, in our case, when the human organism is complete in all its parts, that the form is introduced. So we read in Genesis that God first made the body of Adam out of the earth—first, i. e. in the order of nature—and then breathed into it the breath of life, which we understand to be the soul. According to the principles of scholastic philosophy, then, the soul is not introduced into the human body until the human body as such is complete, viz. within the third or foetal stage of the embryo's development.

At page 577 Dr. O'Malley places in evidence two facts that have a vital bearing upon the matter under discussion. He points out that both the human spermatozoön and the human ovum are living cells, each, of course, containing within it a principle of life. Now this principle of life is not a rational soul, nor part of a rational soul, which has no parts. What is it then? It is, St. Thomas tells us, a *virtus formativa* or formative virtue, efficient but with the efficiency proper to an instrumental not to a principal cause, and proceeding from the parent organism which is the true principal cause of generation, yet secondary, for God Himself is First Cause. These two living cells unite

and a third results, the fertilized ovum. It, too, is a living cell, containing within it a principle of life. Does this life come from the rational soul? The whole discussion, it seems to me, hinges on the answer that must be given here. If we must say that it does not come from the rational soul, it would seem that there can be no question of introducing the rational soul at this stage. For the principle of life within the ovum, acting as instrumental cause to the parent organism and under God, the First Cause, is quite adequate, as the result shows, to the task of building up the new organism, cell upon cell, until the last one is laid in its place, and the organism in all its parts is complete.

Now it appears to me beyond dispute that the life or vital activity in the fertilized ovum does not proceed from the rational soul. In the first place it results from the fusion of two vital activities, neither of which is rational. Secondly —and to this I draw particular attention—it results in the formation, by fission and differentiation, of two distinct and separate living cells, each containing within itself a principle of vital activity (see page 572). Now this principle of vital activity cannot be the rational soul, for each cell has its own principle of vital activity, and in man there is but one soul.

This reason, or I am greatly mistaken, serves to exclude the very notion of the soul's being in the fertilized ovum. For what should become of it upon the formation of the two separate cells? If you say that it remains in one, then in that one it would remain "cribbed, cabined, and confined," to the end; in which case it would not be the substantial form of the human body, but the idle and aimless tenant of a solitary cell. Nor can you say that it is in both at the same time. For, though in the entirety of its essence the soul is present in every part of the body, it is primarily present in the whole body, and in each part only in so far forth as it is organically connected with the whole. Hence, when a part that is not vital, such as a finger, hand, or foot, is cut off, the soul withdraws from the severed part and retains its primordial seat and function as formal constituent principle of the whole. Now the two cells, as they appear under the microscope in this first or ovum stage of embryological growth, are really separated. And though not independent organisms, they

have no organic connexion, for this supposes an organism or at least an organ already formed, and here we have but the most rudimentary beginnings of one. In matter of fact, so far as I can gather from the illustration (Fig. 19, p. 572), the microscope does not at this stage reveal the presence of the "cell bridges" referred to on page 571. If, then, the soul began its existence in a single cell, to a single cell, by that very fact and by its very nature as a simple, indivisible, finite substance, it would evermore be confined. On the other hand, the principle of life in many of the lower organisms is capable of being multiplied by fission or division of the matter into parts, and that this is so in the case of cell-life is made sensibly evident by the microscope.

The very fact that cell-life is propagated by fission shows that it belongs to a low order of life. Dr. O'Malley says that the two primordial germ cells are animal cells, not vegetable (p. 577). Animal they are in the sense that they are instrumental in the building-up of an animal organism, but vegetable in the sense that they perform only the functions of vegetable life. If we are to judge of the nature of a thing by its operations, which seems to be the only way we can judge of it, we should classify these cells as vegetable. As a matter of strict logic, however, we cannot, properly speaking, classify such things at all. They are but inchoate and incomplete entities, and only complete entities are put in categories.

I will now briefly answer or suggest answers to the arguments and suggestions of arguments set forth by Dr. O'Malley. At page 582 he tells us that the process of development "at the end of the first day is the same identically with the process at the end of the first week, the first month, the first year". This, in a sense is true, in another sense, is not. During the first week and the first month the process is one of forming new organs and a new organism; at the end of the first year, it is one of conserving in existence the newly formed organism and forwarding its growth. Now there is a radical difference in the agency that carries on these processes, as well as in the manner in which they are carried on. In the former case, the agency is the parent organism acting through the instrumentality of the formative virtue which exists in an

incomplete state in each of the primordial cells, but completely and adequately in the fertilized ovum; in the latter case, it is the soul of the child acting through organs already formed, such as the stomach and the heart. Surely there is a difference in the way cell-building goes on once the stomach begins its functions, and the way it went on before the stomach as a distinct organ existed at all!

Dr. O'Malley goes on to speak of the "house that the soul builds up for its own habitation." The soul is not a builder but a tenant. The real builder is the parent organism acting under God, the Designer and First Cause. It has been already pointed out that the complete formative virtue which is in the fertilized ovum is the outgrowth of the incomplete formative virtue in each of the primordial cells. The life that was in these cells is continued and attains a more vigorous growth, as is evident to the senses under the microscope, and is borne out by the analogy of like processes in the lower animals and in plants. For the parent plant, too, builds up a new organism after its kind, and so does each species of animal.

The business of the soul is not to build a house but to dwell in it. True, once in its earthly dwelling, the soul can enlarge it. By the faculties of nutrition and growth working through the organs built up by the formative virtue that is in the seed, it can and does cause every organ to expand till the whole organism has reached its full stature. But it can never by the exercise of any faculty that it possesses make a new organ, or change the character of an existing one. Not its to plan the tenement of clay, or carry the plan into effect; not its to devise and execute; its only to use the dwelling-place provided, enlarge it on the original lines, conserve it. He who first made man's body, still, as its First Cause, makes it after the same pattern; now out of material furnished by the parent organisms, then out of the earth; now through second efficient causes, then without them. Ever in vain will the embryologist, biologist, or philosopher seek an explanation other than this of that miracle in nature which the microscope in part reveals—the reproduction of the living organism after its kind.

But, argues Dr. O'Malley, the soul can affect the adult body profoundly; why should it not have a direct influence on the growing embryo? Because it isn't there, and in any case could not act. Nor is this to beg the question in dispute. The vital activity that reveals itself in the embryo proceeds, as we have seen, from the formative virtue that was in the seed, and is of exactly the same order with it—a cell-forming activity not by means of organs, but solely by fusion and fission. On the other hand, the soul acts through organs already formed and can act only when they are formed. It can no more build a cell in the adult without the stomach and whatever other organs the Author of nature has furnished for the purpose than it can see without eyes, or hear without ears, or procure food for the stomach without hands.

"Since all specific activities proceed from the form, why should we exclude the specific activity that determines a set of cells so to develop that they become a human body?" The answer is implied above. But let us further consider that the specific activities of the vegetable order that are proper to the soul, and common to the human organism and all living organisms, are nutrition, growth, and reproduction. Now it is plain that the soul does not and can not put forth these activities except through organs, the stomach, the heart, and so forth.

"The body is the particular sheath that fits the sword of the spirit, and the sheath must be made according to the form of the sword, not efficiently, but after the exemplar, or the extrinsic phase of the formal cause". This is quite misleading. The exemplar cause exists only in the mind, and the formal cause, in this case the soul, exists in matter only when the matter is finally disposed to receive it. In fact the comparison suggests the very reverse of that which is intended. No one attempts to put a sword in its sheath till the sheath is made. And the way to make a sheath is not first to put down a sword and build a sheath around it. You first make your sheath, or get one ready-made, and then you put your sword in it.

"To have another vegetative life, which would be replaced by the human soul, would be a *multiplicatio entium sine necessitate*." But the *entia* are there, will you, nill you, and are

multiplied by fission and differentiation in the human embryo, irrespective of the human soul, just as they are in the embryo of every plant and every other animal. Nor does the soul replace the vegetative life that is in the embryo. It informs the whole mass of living cells in the nascent organism, co-ordinates them, conserves them, quickens them with its own life, enlarges their sphere of action through the processes of nutrition and growth. It is not an idle spectator on the scene but the dominant factor in every vital process.

"If the *anima intellectiva* is not present in the primordial cell solely because its formal facultative action is not needed, that soul is not in the new-born babe for the same reason." The antecedent is false; so therefore is the consequent, for the logic is flawless. It is not solely because, nor at all because, its formal facultative action is not needed that the soul is not present in the primordial cell, but because it is the formal constituent principle of the whole organism, and of each part only so far as it actually goes to make up one organism with the whole.

"If the soul does not become the *forma substantialis* at the very beginning of the embryo's life, then the soul uses a mass of vegetable or animal cells as *materia prima*." This proceeds on a totally false assumption, viz., that the soul in man immediately actuates and informs that *materia prima* of the schoolmen which is *nec quid, nec quantum, nec quale*; whereas it is, according to Aristotle's definition, *actus primus corporis physici organici potentia vitam habentis*. It is only the substantial forms of simple elementary bodies that actuate immediately *materia prima*. The higher you ascend in the scale of being the more complex the *materia* becomes, and the more complete the elaboration required to fit it to receive the form. And so the only *materia* that fits the human soul is a human organism complete in all its parts.

"The soul as a substantial form must get into the starting embryo at once, or never." As a matter of fact, the soul does not get into, but is put into, or rather created in. And if it began to be by creation in a single cell, to that single cell it would evermore be confined. For as that single cell is one organism, so is the whole body one organism. And as the soul, created to be the formal constituent principle of the

whole body, does not and can not follow any part that happens to become organically disconnected with it, but remains in the whole; so, if once it became the formal constituent principle of a single cell, in a single cell, being in itself simple and indivisible, it would remain. But it boots not to go over the same ground a second time. In any case, as we have seen, the starting embryo has a life of its own—a dim, primeval cell-life, if you will, but still a life—as independent of the human soul as the life of every starting embryo, since the dawn of life upon the earth is independent of it.

"If the soul does not give the body of the human embryo from the very beginning its corporal existence, it never gives it that substantial being." The proper function of the soul is to give substantial being to the human body, not to the body of the incomplete human embryo. This gets its substantial being—incomplete indeed yet substantial, not accidental—so far forth as it is one organism, from the principle of life that it contains within itself; just as each of the primordial living cells, the spermatozoön and the ovum, gets its substantial being from the principle of life that is within itself—certainly not from a, or the, or any rational soul.

The very interesting experiment mentioned by Dr. O'Malley in the last paragraph of his illuminating article suggests, not a *forma cadaverica* lurking in every organism, which is but a bogey of the schoolmen to frighten tyros withal; nor yet a *forma corporeitatis* preoccupying the human organism and forestalling all life in it, which is but a figment of the Scotist imagination; but that dim, primeval cell-life, already spoken of, which is the basic principle of all organic life, the *alpha* and *omega* of every living organism; that whence it first comes and into which it last resolves itself. Certainly that "piece of artery was alive before it was taken from the man's leg"—alive with cell-life, lowest, dimmest, most fitful, incompletest life of all; just as the same artery was alive with the same cell-life before the great God and Father of all first quickened and ennobled it with the life of an immortal soul in the womb of the mother.

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Bishop of Victoria.

CLERICAL HOBBIES.

Blessed is the man that hath a hobby.—*Brougham.*

The best hobbies are intellectual ones . . . Such recreations are among the best preservatives against selfishness and vulgar worldliness.—*Smiles.*

Be willing to pass for what you are. A good farthing is better than a bad sovereign. Affect no address; but dare to be right, though you have to be singular.—*S. Coley.*

HAPPY the priest with several harmless hobbies, and woe worth the cleric too listless or too lazy to enjoy the riding of even one. Innocent hobbies may not in themselves be virtues; but they often serve as virtue's safeguards, and they are sovereign remedies against sloth, which, as many a priest has learned by experience, is not the least insidious of the seven deadly sins. Does this impress the reader as surprising doctrine, utterly opposed to prevalent opinion and his own habitual judgment? Does not the phrase "a man with a hobby" denote an insufferable bore; a person who, however estimable he may be in the main, is on some subject or subjects eccentric and cranky; an individual whom normally sane people regard with a certain measure of kindly tolerance, not to say good-humored contempt? Let us see.

Our word, hobby, is the modern equivalent of the old-time *hobby-horse*, which term, in its literal sense, meant either a wooden figure of a horse, usually provided with rockers, for children to ride on, or, one of the principal performers in a morris-dance, having a figure of a horse made of wickerwork supported about his waist, and his feet concealed by a housing. The identity of meaning in the older and the more recent word is clear from the idea of equestrianism common to both. In our day we ride hobbies, whereas in *Tristram Shandy's* time "my Uncle Toby rode a hobby-horse." In present-day literary usage, a hobby, according to the Century dictionary, is any favorite object, pursuit, or topic; that which a person persistently pursues or dwells upon with zeal or delight, as if riding a horse. Webster defines it as a subject upon which one is constantly setting off; favorite theme of discourse, thought, or effort. The Standard declares it to be a subject or pursuit in which a person takes extravagant or persistent interest. A more satisfactory, because more adequate, definition than any of the foregoing is this, from the

Oxford dictionary: "Favorite subject or occupation that is not one's main business."

The restrictive clause, "that is not one's main business", is not merely supplemental; it conveys an idea that is of the very essence of the word's true meaning. A hobby bears the same relation to one's regular business or occupation as an avocation (in the proper etymological sense) does to one's vocation; it is a subordinate or occasional occupation, a diversion or distraction. This precisionizing the meaning of the term is so far useful that it at once excludes from the purview of this paper a number of priestly employments, pursuits, concerns, and topics which, though followed with zeal and delight, cannot with propriety be styled clerical hobbies. Father S., a pastor of our acquaintance, habitually spends two hours a day in visiting the classes of his parish school. Father R., we are credibly informed, devotes three hours daily to the reading of his office before the Blessed Sacrament. Young Father F. gives most of his leisure to the organization and upkeep of his boys' clubs and his girls' sodalities. Old Father J. is an enthusiastic promoter of daily Communion. The Rev. Dr. C. delights in expounding difficult texts in Holy Writ. Vicar-General K. grows eloquent in advocating missions to non-Catholics. Canon O. is forever on the lookout for the "ought-to-be" Catholics of his city parish. And Dean W. will, when the occasion offers, talk by the hour of the beauties, origin, and development of Catholic ritual. Yet none of these are, properly speaking, clerical hobbyists. The favorite occupation or topic of each is, not a diversion from, but an integral part of, his main business, the spiritual guidance and perfectioning of the flock entrusted to his charge, and, concomitantly therewith, his personal sanctification.

A clerical hobby, then, may be defined as a favorite occupation or pursuit which has no direct bearing on one's priestly duties; or a subject of predilection, non-sacerdotal in character, upon which in moments of relaxation one loves to dilate. Now, that the possession of hobbies, thus understood, or one's addiction thereto, is something to be deprecated or apologized for, is a contention that can scarcely be made good. Any orderly discussion of the matter is apt to resolve itself into the centuried distinction between the use of a thing and

its abuse. A hobby may be ridden too furiously, too frequently, and too long, just as may the horse from which the word first derived its significance; but the mere mounting of a hobby and leisurely putting it through its paces is no more incongruous or blameworthy than is moderate exercise in real equestrianism. It is pertinent to add that the very critics who are most severe in their strictures on "the man with a hobby" not infrequently have very pronounced hobbies of their own, and ride them as mercilessly as the most inveterate gallopers whom they condemn. Some men are hobbyists, as others are egoists, without ever suspecting the fact.

Given the positive utility, or even the negative harmlessness, of a particular clerical hobby, it needs no special training in psychology to understand that the riding thereof may be an excellent thing for the priest. Theoretically, of course, it would be a still more excellent thing if all his waking-hours were spent in occupations directly and immediately affecting some duty of his many-sided vocation, and possibly the number and variety of those duties may be urged as a reason why he need not go outside their circle to seek relief from sameness and monotony; but in downright practice some of those hours in most priestly lives *are* given to matters or pursuits other than purely sacerdotal ones, and the actual alternative to riding a hobby is very often doing worse, or, still more frequently, doing nothing. Now idleness, even the "busy idleness" that consists in frittering away half-hours or hours in fussing about unimportant things and trifling events, is an evil, which in priests as in other people may easily lead to disastrous results both in thought and action; and if a hobby does no more than keep a cleric innocently occupied during his hours of legitimate leisure, it is still a genuine blessing.

It is easy enough to moralize on the utter needlessness of a parish priest's looking beyond the round of his regular priestly duties for such relaxation as is necessary for mind and body. One knows by heart the lengthy list of occupations, peremptory or congruous, that solicit every moment of his time,—his personal religious exercises, his confessions, his household management, his necessary correspondence, his regular supervision of the school, his visiting the sick and

the afflicted of his flock, his receiving the innumerable calls of parishioners and non-parishioners to consult him on a hundred different topics, his instructing prospective converts, etc., etc., and the variety of these occupations may be pleaded as the equivalent of rest; but it is an undeniable fact that, this formidable list of activities to the contrary notwithstanding, the parish priest who has not several hours of leisure a day is the exception, not the rule. In so far as the subject of this paper concerns the reader, the main point is, not what he might do or should do, but what he actually does.

As for those priests, a goodly number in our day, who are occupied in other than pastoral duties,—missioners, professors, chaplains, editors, chancellors, secretaries, etc., they too, as a rule, have a reasonable amount of daily leisure, and may well cultivate a hobby or two that will help to make such leisure profitable, or at least keep it from becoming detrimental. Most clerics who have arrived at middle age have learned either from their own experience, or from their observation of their brethren, that

> The bow that's always bent will quickly break,
> But if unstrung 'twill serve you at your need;

and hence recognize the wisdom of Phædrus's advice,

> So let the mind some relaxation take,
> To come back to its task with fresher heed.

There is exaggeration, no doubt, but a substratum of truth withal, in this recent pronouncement of a metropolitan journal's paragraphist: "Of course we cannot do without hobbies. They have become a necessity and are the salvation of many of those who might otherwise be driven to face a dull, empty, and aimless existence."

Assuming that the case for the advisability or justification of clerical hobbies has been made out, there remains a very wide question to be considered,—the kind of hobbies most congruous and expedient for priests to cherish. It is a question altogether too wide to receive more than the merest summary treatment in so necessarily brief a paper as the present one; but at least a few suggestions may be made, a few principles laid down, and a few hints proffered, sufficient to

awaken the interest, enlist the sympathy, or haply provoke the opposition of some of the REVIEW'S habitual readers.

At the outset it may be well to take issue with that statement of Smiles which is quoted as one of the forewords of this paper, "the best hobbies are intellectual ones". That intellectual hobbies are best for persons whose main business is *not* intellectual, is probably true; that they are most expedient for persons habitually engaged in the exertion of their mental powers is more than doubtful. A sounder principle than this of the English assayist is: the best hobbies are those which differ most from one's regular, wonted occupation. The man who is engaged in brainwork for eight or ten hours a day will surely derive more benefit from a hobby that exercises his muscles than from one that still further taxes his mind; just as the laborer whose physical powers are wearied by prolonged muscular activity will profit most from a distraction that calls for mental, rather than bodily, exertion. Gladstone's hobby of walking two full hours after every parliamentary sitting was a much wiser one than would have been his devoting those hours to the religious controversy which was another of his hobbies; and Newman's varying his literary labors with the playing of his violin was much better for him, and his books, than would have been the reading of his favorite authors.

Relatively few clerics, presumably, belong to that class of hobbyists generically known as "collectors", those who make it a pursuit or an amusement to accumulate such objects of interest as paintings, ceramics, bric-à-brac, plants, minerals, shells, coins, postage and revenue-stamps, etc. One excellent reason why few priests are given to collecting any of the first three of these enumerated objects is that the hobby is a more expensive one than the average cleric can afford. A Northwestern prelate of our acquaintance has, it is true, developed a pronounced taste for the acquisition of religious paintings, and, a year or two ago, had in his possession a very respectable art-gallery; but the nucleus of his collection had come to him by inheritance, not purchase, and in the field of more strenuous labor to which he has recently been promoted, his artistic tastes, or at least the gratification thereof, will probably have to be kept in abeyance.

Such collectors as are found in the ranks of the clergy are for the most part bibliophiles, and we have known two or three whom there would be little exaggeration in calling bibliolaters. The love of books and the consequent desire to possess them is a scholarly hobby which can scarcely be considered unbecoming or discordant in one of whom it has been said, "The lips of the priest shall keep knowledge"; and, accordingly, in one or another of its ramifications, it is fairly common among clerics. Some priests delight in securing a heterogeneous collection; others in getting hold of rare copies of volumes that are out of print; Bishop B. and Father Z. are constantly making additions to their Dante libraries; Fathers A. and T. pounce upon every new edition of Newman and on all books about Newman; Father H. has several shelves of volumes dealing with Spiritism; the present writer owns to a fondness for Scott and Thackeray; his next-door neighbor is an enthusiastic admirer of Francis Thompson; Monsignor G. stints himself occasionally in creature comforts, to indulge in the purchase of an edition de luxe of a favorite author; and Dr. B. is crowding his book-cases with tomes and brochures and pamphlets on Socialism.

In general, it may be said that few clerical hobbies need less apology or justification than a decided fondness for reading. Those priests indeed whose main work has comparatively little to do with other books than their professional ones are very sincerely to be pitied if they lack this fondness. To be unable joyously to lose one's self for an hour or two of spare time in a volume of history, biography, science, poetry, or even classic fiction, is to be lacking in a habit eminently in keeping with the sacerdotal character and of no little assistance in routing the ennui that is a curse to soul and body. "Such a habit", says Canon Keatings, "will keep up your interest in things intellectual and will not suffer your professional knowledge to become fossilized and out of date. It will bring balm to your soul when failure may have damped your courage; when age is creeping on and throwing you more and more back upon yourself, it will render you independent of others, able to live without the young and active who so often have no time for us, and though a taste for reading will not save your soul, it will carry you over

many pitfalls and will enable you more assuredly to help others to the kingdom of God."

Of cognate character and similar utility is the hobby of writing, which might well be a good deal more common than it is. Even though a priest's literary output never finds its way into print, its production may easily prove a veritable blessing to himself, if not to others. Whether his preference be for some one of the many forms of prose or for a particular variety of verse, the joy he finds in its composition is a good thing in itself, and a notable aid as well to the forcible writing, or at least the studied meditation of his sermons. It is perhaps worth while mentioning that the favorite hobby of one of the greatest priest-scientists in this country is the composing of limericks,—a striking exemplification of the old truth that

> A little nonsense now and then
> Is relished by the wisest men.[1]

An admirable hobby of many priests on the other side of the Atlantic, and possibly of some clerics on this side also, is the teaching of Latin to one or two of their altar-boys in whom they discern the germ of a sacerdotal vocation.

Music is another hobby not uncommon among priests and assuredly not incongruous in the most dignified of their number. The cleric who possesses a taste for the harmony of sweet sounds and some skill in the production thereof, is to be congratulated on having at his disposal an excellent means of distraction and necessary recreation. Whether he be a proficient performer on the piano like St. Alphonsus Liguori, on the violin like Cardinal Newman, or on flute, fife, clarinet, guitar or mandolin, he has at hand a ready egress from the tedium of daily routinism, a refreshing bath after his dust-laden and occasionally soot-permeated labors. Fortunately for some of us, it is quite feasible to cherish a musical hobby even though one be entirely lacking in skill as a performer

[1] In case any potent, grave, and reverend reader is unfamiliar with the five-line stanza of nonsense verse known as the limerick, here is a classic example:

> There was a young lady of Niger,
> Who rode, with a smile, on a tiger;
> They returned from their ride
> With the lady *inside*,
> And the smile on the face of the tiger.

on any instrument. Phonographs, gramophones, and the like mechanical appliances, have in our day been brought to such a pitch of perfection that at a comparatively trifling cost for cylinders or discs, one may enjoy a whole series of exquisite musical selections, vocal and instrumental, as varied in character as are the multitudinous tasks of mankind.

Of indoor games that lend themselves to the discriminating choice of a clerical hobbyist, chess is perhaps the most interesting, although many amateurs find it to partake more of the nature of intellectual work than brain relaxation. Billiard tables have of late years made their appearance in a good many parish-houses and community recreation-rooms, and the movements necessitated by playing the game are a strong point in its favor. Of games of cards, whist, euchre, and the oldtime "forty-fives" afford occasional wholesome distraction, while the "great American game",—poker, to wit, is a pastime which clerics in general, and young priests in particular, may congruously—and profitably—eschew.

All hobbies thus far considered are especially helpful to such priests as, in the prosecution of their main business, habitually spend several hours at least of their day out in the open, drinking in a goodly amount of fresh air and sunshine. As for clerics whose work is of a sedentary character, keeping them confined to the desk, or writing-table, or classroom, or lecture-hall for the major portion of their waking-hours, it stands to reason that distractions of a different nature are most expedient. The best hobbies for them are those that entail outdoor exercise, muscular activity, physical exertion. There is a wide field, a great variety of such helpful occupations from which to choose, and the country priest or the pastor in a small town or village may easily do worse than employ many of his all too numerous hours of leisure from Sunday to Sunday in good, healthy manual labor. Gardening is a hobby which in our northern clime is not likely to be overridden, and which yields tangible and toothsome rewards, as well as necessary exercise. A carpenter-shop is by no means a ridiculous adjunct to a presbytery's outhouses, nor need a cleric blush for either his skill or his assiduity in building modest structures, from a chicken-coop or summer-house to a vestry or a barn. Laying out the

church grounds or the cemetery provides an opportunity for landscape gardening, and the care of an orchard, a vineyard, or a field of berries will pleasantly vary one's interests and superinduce the healthy muscular fatigue which is less common perhaps in the clerical physique than is muscular flabbiness or quasi-atrophy.

Where such expedients for mingling profit and pleasure, remunerative work with salutary hygienic exertion, are wanting—as of course they are wanting to very many of the clergy—the patent alternative is to make a hobby of some game or pursuit that affords exercise pure and simple. Handball, golf, tennis, horse-back-riding, motoring, cycling, sailing, rowing, swimming, skating, the old-fashioned driving, and the older-fashioned walking,—these proffer a choice varied enough to suit the most diverse tastes of clerics young and old; and the priest who gives to some one of these recreations an hour or two a day is considerably wiser in his generation than is his bilious or splenetic critic who piously deplores such waste of time—and then has idiotic recourse to his private pharmacy of patent medicines for relief from ills mainly due to his habitual inactivity. The present writer may perhaps be considered too much of a special pleader on the benefits of pedestrianism to make his appeal therefor of any particular weight; so let him quote in favor of his own hobby, walking, an opinion that may win more favorable consideration. In *Bodily Health and Spiritual Vigor,* Father Lockington, S.J., has this to say:

> A man comes out of the classroom or confessional, dull and weary, his head aching and his whole being tired. It is easier far for him to drag himself to his room and lie on his bed, than to go out, and by a swinging four or five mile walk work out of his system the blood-clogging poison placed there by the vitiated air that he has been breathing for hours. Yet, if he follows the former course, he will remain heavy and tired as before, and probably have a sleepless night; while in the second case he will rejuvenate the whole body, coming home with oxygenated blood, feeling fresh and vigorous and ready for more work.

Verily, blessed is the priest that has several hobbies, and thrice blessed if one of them be walking!

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THE "TRACTATUS DE JURE" AND THE STOCK EXCHANGE.

THE science of economics is asserting an ever-increasing influence in the domain of academic as well as practical studies. That it plays an important part in the class of ethics and moral theology to which the candidate for the priesthood devotes much time in the seminary, need not be emphasized. What is not so clearly understood, however, is the fact that the fluctuations and changing conditions of social and public business life require periodical adjustments, so that the fundamental principles in ethics and moral theology may be properly illustrated by facts and relations which must be kept in mind by the guide of conscience, that is to say by the person who not only directs the motives of men toward justice, but who is often compelled to act as arbiter in the domain of justice.

Teachers of ethics who are familiar with the methods of financial speculation and the routine followed in the regular channels of business, such as the Stock and Produce Exchanges of America and Europe, will probably have realized from a study of such works as Emery's *Speculations on the Stock and Produce Exchanges of the United States* and the more recent volume of Algernon Ashburner Osborne, *Speculation on the New York Stock Exchange*,[1] published by the Faculty of Political Science of Columbia University, that the treatises "De Jure" used as texts in our theological schools are deficient in dealing directly with certain new and important problems of financial justice. There is therefore room in our ethical literature for a treatise "De Jure" in which the terminology of new economic conditions, and their adjustment under new aspects, will find a place. The old Roman jurists had elaborated theories for the meeting of the problems of their day. The age of Feudalism brought new difficulties and new adaptations, whereas much of the old was retained by reason of the transition. Our present treatises "De Jure" consist for the most part of fragments of the old Roman Law

[1] In this important work by Professor Osborne, Instructor in Economics at the University of Pittsburgh, the attention of the reader is called to certain abuses on the stock exchange that lack of space prevents me from mentioning in this article. He also suggests some practical reforms that would lessen these abuses. Pages 144 to 172 will amply repay perusal.

and of the newly formulated principles of canonists in view of local conditions.

In recent years there has taken place a great industrial revolution, with its accompanying radical change in the elements that form the material of most of our contracts. A new terminology, or rather an additional one, is required, together with a new application of the old eternal principles. Such treatises as those by Lehmkuhl, Gury, and even the English work by Slater, only partially cover the ground. We do indeed find certain principles that deal with what is essential to most contracts in any age, but the writers do not go into such detail as we find in the medieval treatises. Thus, for example, in treating of monopoly and interest, principles are formulated which would well cover the ground if we were living in the Middle Ages, but they are not adequate to meet the pertinent questions that must even now find their way into the confessional. There is wanting for example the modern distinction between just and unjust monopoly, whilst in regard to interest the medieval reasons of justification are still given, the more modern ones, far more stringent, given by more recent economists being omitted,—viz. the reward of abstinence, the inherent productivity of capital, etc. But deficiency both as regards terminology and application of principles to actual details will become more glaringly apparent when we consider certain practices on the stock exchange, which are not even mentioned in current theological treatises.

In order to make my contention clearer, I might call attention to a corresponding defect in the existing civil law. There is frequently a marked lack of understanding between the legal and the economic elements that form a great part of the cases brought before our courts. Take, for example, the word commodity. This word, like its Latin counterpart in our theological treatises, is medieval in its origin. It has not yet found its ascertained place in the practice of the courts. It was only the other day that a long legal dispute arose over the ambiguity of the word commodity. Does it include labor or does it not? If it does, then a labor union or a strike becomes an unjust restraint of trade,—condemned both by civil and ecclesiastical law. Many other terms of

like nature might be quoted, such as rent and profits. Some time ago a lawyer told me of a certain judge who declared that a plaintiff could not get damages for loss of profits, since the amount of the profits, not being predetermined, could not be assessed. Now economists would flatly deny the minor term of this argument. They would say that it is possible to ascertain the amount of profit by merely subtracting the expenses from the receipts. It would not be an altogether idle supposition to imagine a like case being brought into the sacramental tribunal, a penitent demanding whether he ought to make restitution to another person for loss of profits. But setting aside individual cases of this kind, no one can fail to see how helpful it would be if the priest even as a public guide in ethical matters could at once point to the law, and lay bare the facts of the case.

General and fundamental maxims are indispensable both in civil and ecclesiastical jurisprudence. They must, however, be brought into living contact with actual facts. A typical illustration of this can be seen in the manner in which the courts have dealt with the legality of trade unions. All along, the maxim covering this case has been that there must be absolute freedom of contract. Hence, in Colonial days, the decision was generally against the legality of the trade unions, on the ground that they impede freedom of contract on the part of the employer. Recently, however, invoking precisely the same maxim, the decision generally is that trade unions are lawful, for without them there could not be freedom of contract on the part of the employee. The fact is that as time goes on and the human environment keeps changing, the links of the chain between the maxim and the concrete case to which it has to be applied, either become too few in number or have to be supplanted by other links.

This also applies to treatises "De Jure." In the textbooks I have already mentioned, as also in others, the principles quoted are taken as a rule from St. Thomas or St. Alphonsus. Now I do not mean to impugn for any instant the value of these principles. But what we want now is to have made perfectly plain the links between the grand old principles and present conditions. To make my meaning plain, I will ask the reader to consider some of our acute

economic problems, first, on the exchanges, and secondly, if I am permitted to write another article, in business transactions outside the exchanges.

Hitherto, the operations of the exchanges have occupied very little general attention. To-day, however, the pages and columns in the magazines and newspapers on stock exchange quotations indicate an extraordinary interest in this business. Moreover, the person of average means is becoming more and more an investor in the big concerns of the country. The stockholders in such undertakings as the Pennsylvania Railroad Company are numbered by the thousands, while, in the United States Steel Company, the ordinary workmen are allowed to buy a certain proportion of stock at reduced terms each year. It is quite evident therefore that the exchanges have an extensive and intensive influence on the whole course of the nation's business. They, more than any other factor perhaps, have increased prices, and so have influenced the whole course of production, and brought prosperity or bankruptcy to many firms.

There is, indeed, an obvious need of a clearly defined code of ethics by which to judge of the lawfulness of the operations on the exchange. A series of statements clearly laying down the right or wrong of this or that particular transaction is wanted. To provide this would be beyond my potential capacity, especially within the compass of an article. But a few illustrations may serve to indicate the work that would have to be done on a large and at the same time an intensive scale.

One of the most prominent features of the exchange is that of dealing in "shorts". By "shorts" is meant that the seller does not actually possess the article that he is selling. Often, there is no intention of actual delivery, the motive of selling being sometimes self-protection, sometimes mere speculation. For example, after buying a hundred bushels of wheat, a miller might "sell short" the same amount, in order that he may not lose by any drop in the price of his raw material. Otherwise, if after buying the wheat and making it into flour, the price of wheat fell, a rival miller might purchase wheat lower and thus be able to undersell him. Such a danger, however, is obviated by "selling short" at the same

time as one buys. On the other hand, a speculator might "sell short" for no other motive than to make a possible profit.

Now a contract of this kind was never contemplated by medieval writers, at least, not as forming part of a general system that has to be seriously grappled with. The first question that rises would regard the intrinsic morality of the act itself. Is the transaction of the "short" seller intrinsically lawful? The answer to his question is only partly and indirectly covered by what St. Thomas says in reply to the question whether it is lawful to sell a thing that one knows will afterward fall in price. He replies that it is lawful, provided that the knowledge of the future fall in price is private, otherwise the value of the article is already changed, and it would be sold for more than it is worth.

But this answer covers only a small part of the whole question. First of all, there is the presumption that the just price depends on the popular estimation. It would require too much time to examine thoroughly this presumption. I would refer the reader to a recent work by Anderson on the nature of value, and also to Clarke's *Economics*, where it will be seen that in order to get a fair concept of the *justum pretium* many more economic elements must be taken into consideration than were thought of by medieval writers. Setting aside, therefore, the difference between the scholastic and the modern concept of the *justum pretium*, we must remember that buying and selling have a direct effect on the market price, and that the "short sale" is only one transaction out of many made for the express purpose of manipulating the market value of the article. In a word, the price here does not depend altogether on the intrinsic value of the thing sold, nor on the opinion of men left to themselves. It depends also on a whole series of transactions of buying and selling.

Not only is the "short seller" without the goods that he is selling, but it frequently happens that he has no intention at all of delivering the goods. He is trading only for a fall in price. Such transactions as these are often defended by modern writers on the ground that thereby prices are steadied and dangerous fluctuations in price avoided. But this argument would not justify a contract that is illegitimate in itself, nor one that is a mere gamble in which there is not the element

of pure probability, but a great deal of artificial manipulation. At the same time, it cannot be denied that much of the business done on the exchange is of this character. Perhaps, for one actual transfer of stock, there may be a hundred purchases and sales that are simply speculative.

How far would St. Thomas agree with the opinion of the modern writers? He declares that trade is lawful provided "the general well-being of the community is advanced". Now, this is precisely the case in regard to the transactions under consideration. Prices are steadied, and fluctuations prevented. This is clear from what we see by way of contrast in the sale of real estate and other commodities not listed on the exchanges. Here we find very great variations in prices. A boom is followed by its reaction until, in the language of the brokers, "the next crop of lambs is ready to be fleeced." So far, then, St. Thomas seems to confirm the opinion of the defenders of such speculative transactions. But then he goes on to say, "provided that the gain be moderate". Now, in some cases, the gain is distinctly not moderate, and, what is more, the average speculator knows perfectly well that he is not aiming at a moderate gain. There is a true story of a broker on the exchange who, finding himself between two markets, one on either side of him, bought from one and immediately sold to the other, thereby clearing thousands of dollars profit.

Another peculiar form of bargaining that has become widely systematized on the exchange is that of buying and selling "on margin". In other business than the exchange, a purchaser will sometimes pay part of the price in cash and the rest at some future time. But there is a great difference between these margins and those on the exchange. Exchange margins are often purely speculative, and also the margin call on the exchange is extremely low, perhaps five or ten per cent. Thus with a capital of 1000 dollars, a man can buy 10000 dollars' worth of securities. If the price of the securities goes up, he will get back his entire original capital, and something else besides. If the price goes down, he loses proportionately.

Now in margins, as in shorts, there is wanting one of the essential conditions that, according to the ordinary treatises

"de jure," are required for the validity of the contract, namely, that the thing sold should be both physically and morally within the disposal of the seller. The objection is not so great in the case of "shorts", for the "short seller" may purchase goods in order to make delivery if so required. But in margin selling, what is sold may be regarded as merely borrowed property. For, what does the seller do? He purchases the stock through a broker, who takes it to a bank and borrows, say, eighty per cent of its face value, depositing the securities as a pledge. Then this eighty per cent, plus the ten per cent originally paid, enables the broker to pay the full market price for the stock. Thus only the original ten per cent represents the real purchase money; the rest is borrowed. Evidently, in this kind of contract, the thing sold is neither physically nor morally within the disposal of the seller. Nor must it be forgotten that the margin system has been productive of grave moral evils, encouraging reckless borrowing and a mania for gambling in its worst form.

This evil might indeed be lessened by insisting on bigger margins. This would have the result of compelling a man to cut his coat according to the quantity of his cloth, that is, to speculate only according to his means. But, for the aforesaid reason, that the seller is not a possessor, it is extremely doubtful whether or not the margin contract is legitimate. Yet, on the other hand, to abolish the whole system of margins would mean the practical suspension of the operations of the exchange, and the loss of so much necessary good accomplished by them.

Somewhat similar to margins are "puts" and "calls". An example will best illustrate the meaning of a "put". X pays Y ten dollars for the privilege of compelling Y on a certain date to buy from him certain goods or securities. In the meantime prices may rise and give a profit to X. On the other hand, prices may fall, even below the ten dollars, and in that event X would forgo his privilege. Thus X can win an unlimited sum, but cannot lose more than his ten dollars. "Calls" are obviously the reverse of "puts", consisting in the purchased right to force another to sell certain securities on a certain date.

It is hardly possible to avoid the conclusion that there is the same kind of objection to the "puts" and the "calls" as to the act of selling "short". In both cases the goods may not be physically or morally within one's possession. Nor need there be an actual transfer of the stocks, but a mere speculation on the rise and fall of prices.

The public conscience, however, while permitting one to "sell short", is against the practice of dealing in "puts" and "calls". They are forbidden by statute in the State of Illinois. On the New York Stock Exchange the following rule is in force: "Any person who shall buy or sell privileges known as "puts" and "calls", or who shall under the rules governing the various trades of the Exchange deliver or receive any contracts upon such privileges shall be deemed guilty of misconduct and liable to discipline under the By-Laws."

Thus while "shorts" are allowed, the "puts" and "calls" are condemned and in practice can only be dealt in in another room of the Exchange, or outside the ordinary hours of business, or on the curb, as is the custom in New York. It is difficult to see why the line should be drawn between these two sets of transactions. They are evidently on the same side of the line, whichever side that may be. In both of them we find the gambling element, and in both of them we are confronted with the question raised by moral theology, as to whether a contract is valid when there is not any intention of carrying it out in substance.

We now come to what may perhaps be considered as the most general and most debatable feature of the stock exchange business, and that is the practice of manipulating market prices. No doubt the reader is aware that the ordinary way of accomplishing this process is by the activities of the "bears" and the "bulls." The bears sell in order to draw down the price of a given commodity or security, whilst the bulls work to put prices up. In the ordinary treatises "de jure", it is held that the *justum pretium* depends on the public estimation, except, of course, when it is determined by the law of the land. But what are we to say of the case when the estimation itself is manufactured by artificial means? On the one hand, the bears and the bulls help to steady the

market and prevent extreme fluctuations in price. Nor must it be forgotten that often the activities of the bears and the bulls proceed from a careful study of all the circumstances affecting the real intrinsic value of the commodity, such circumstances, for example, as the condition of the crops, rainfall, etc. But on the other hand there are many cases where the bears and the bulls operate for no other motive than that of manipulating market prices for their own profit.

As far as the public conscience is concerned, there does not seem to be any clean-cut principle to serve as a guide. "Wash sales", for example, or simultaneous buying and selling, are universally condemned by reputable members of the exchange, because such transactions are a mere manipulation of market prices. Yet these same persons do not balk at the operations of the bears and the bulls when these operations are dictated by precisely the same motive.

Such are a few of the ethical problems connected with the activities of the exchanges, and they may perhaps serve as an illustration of the usefulness of a modern treatise "de jure" that would declare explicitly what activities of the exchange are lawful, and what are unlawful. As the reader is already aware, much must depend on the distinction between speculation in the commercial sense, and mere gambling with all its attendant evils. Professor Hadley defines speculation as the attempt to make money out of fluctuations in the value of property, and in a wider sense, as business which involves large risks for the sake of large gains. He then goes on to distinguish between this and mere gambling by the application of two tests: first, the anticipation of the needs of the market, and secondly the securing of public benefit. When these two are present, the transaction is speculation and not mere gambling. Obviously, however, this double test is not always a safe guide. Through mere luck a gambler might both anticipate the needs of the market and also perform a public service. If again we consult the present treatises "de jure", especially those already mentioned, we shall find certain principles laid down regarding gambling in general, but not as it is carried on in the exchanges.

Other operations of the exchanges are equally as interesting and present perhaps as many if not more difficult ques-

tions. The operations already mentioned illustrate the need of a thoroughly modern treatise "de jure", compiled by one who is an expert economist as well as a theologian.

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WITHIN MY PARISH.

Notes from the Day Book of a Deceased Parish Priest.

EDITOR'S INTRODUCTION.

I AM a country physician in an Eastern state. For over thirty years Father Tom and I worked side by side, and I venture to say that Maynooth never sent forth a nobler son than he. I shall not give you his last name, for it is altogether fitting that the identity of that gently brave and bravely gentle soul remain undisclosed. More than once the Bishop wished to transfer him to other and larger fields, but always the priest begged to stay in the rural parish to which he had been assigned in the early years of his ministry. So it came about that he lived to baptize and to give First Communion to the children of those who at the time of his coming were but boys and girls in the parish school.

True comradeship rears its fair fabric upon the solid foundation of hardships and joys experienced in common. To me Father Tom was not only priest and friend, but working partner as well. What campaigns we waged together! How we stood on the fighting line side by side and gave battle—one that Death might be robbed of his prey, the other that the fainting soul might be given strength to withstand the Tempter! And when, after all, it must needs go out to meet its God, together we did what we could to divest the last awful moments of their terror. Together, when life had departed, we folded the still hands and closed the sightless eyes. Together we stood by the open grave, while Father Tom pronounced the words that committed the frail body to the earth.

And now the good priest himself is dead. Yesterday we opened his will. Nothing could have surprised me more than

the fact that Father Tom left a will. I had never been able to associate him, even in the slightest degree, with temporalities. To the very last his rectory was among the most poorly furnished in the diocese, and his clothing of the plainest and most obsolete in fashion.

The will was pathetic in its simplicity: fifty dollars left for Masses; a like amount for the orphan asylum; the chalice given him at ordination by a friend, and used and treasured throughout the years, went to a brother priest; and to myself his diaries, extending backward a quarter of a century and in whose records none has a more intimate interest than I.

As I was placing the well-worn volumes in my safe, several loose sheets of paper fell from them and fluttered to the floor. Upon examination they proved to be a few scattered notes of comparatively recent date, all in the dead priest's formal, old-fashioned handwriting. They were headed "Pen Sketches of a Parish," and dealt, quite evidently, with certain characters in our village life, introduced in each case by bits of Father Tom's quaint philosophy. I have chosen to give them to you because of their intrinsic interest, and because of their unconscious revelation of a true and tender-hearted man of God.

I have said that the sketches were contained in notes. In preparing them for publication I have endeavored to breathe into them, however imperfectly, the spirit of the man who placed them between the leaves of his diary. The style is, to some extent and necessarily, my own; but the scheme, the subjects, the similes, are all Father Tom's. They will tell you more of him than I have been able to write, for they are redolent of that "Spirit of the Lord that filleth the whole world".

JAMES LOOMIS, M.D.

I. MY LITTLE FLOCK.

The versatile Monsignor Benson in one of his books pictures with great vividness a priest saying his Mass on Easter Sunday in the stirring days of Queen Elizabeth. The time is before dawn and the place a little "upper room" in an English country house of one of the Catholic remnant. The great drama of the Mass goes on, and the author speaks

uniquely, but reverently, of the part played in It by the Heavenly Court. The Queen Mother, all glorious, hoary-headed apostles and martyrs, youthful confessors, gentle virgins, each in turn steps out and answers by name as the priest proceeds with the Invocation.

As I stand to offer the Holy Sacrifice at the humble altar of my little church on a Sunday I often think of the passage in the good Monsignor's book. How wonderfully, indeed, the grace of God sanctifies all that it touches! My friend, Father X, who presides over the destinies of a neighboring parish, says that he cannot understand my easy toleration of the interior ugliness of my modest temple. He faults the crudity of the Stations on its walls; the poverty of the sanctuary and its appointments; the sadly inadequate efforts of my children's choir.

Yet, somehow, it all seems beautiful to me as I turn to my people at the " Orate Fratres " and see the look of expectancy on their faces. Who knows so well as I what the lines upon them mean? Who can translate their message better than I, who have listened to many a tale of penitence and heroism in the grim old confessional that stands, sentinel-like, against the wall? The truth of St. Paul's statement comes home to me with renewed force, that " there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world that He may confound the strong."

And so, each member of my flock answers unconsciously to his name as it echoes in my mind—sadly or gladly, according to the degree in which its bearer has responded to the calls that God has sounded in his life.

II. Peter Daily.

A well-worn objection voiced by our separated brethren is, that the Catholic Church is undemocratic. This objection has its root in the constitutional inability of the Protestant mind to grasp the meaning of those words of our Lord which tell us that His Kingdom is not " of this world ", and in the lack of actual knowledge of the Church and her ways. The make-up of the congregation in any one of our churches

should serve as a rebuke to such a charge. Where else will the rich and the poor, the cultured and the unlettered, the professional man and the artisan, be found in such close contact, engaged in the worship of their one Lord? And my flock, small though it is, reflects the spirit of divine democracy in quite as great a degree as does our more important neighbor.

When I enter the sanctuary for the celebration of Sunday Mass, my glance turns involuntarily to a pew half-way down the church on the Epistle side. I always expect to see a certain figure there, and it has been many a year since I have been disappointed. It is that of an old man, stoop-shouldered, shabbily but neatly dressed, and obviously lost to all thought save that which centres about the offering of the approaching Sacrifice.

A quarter of a century has rolled by since Peter Daily came to our village direct from County Mayo. He was young then, with a frail wife and two babies. He had been hostler to a "foine gintlemin, sor," in the old country, but the adventurous spirit of his race had driven him forth to new fields.

At first all went well, in spite of the difficulty of adaptation to a new environment. After a while, however, sickness came, and following that a day when the wife lay dead in the cottage on the outskirts of the town. Hard times came—the panic of the early 90's and the harrowing days that accompanied it, and Daily had to be both father and mother to the "kiddies."

But, through all, our friend's faith never wavered. Sunday after Sunday saw him in his place at Mass, a boy on each side. None knew as fully as I of the grim struggle with poverty that was going on in the little home. The record of it is written on the old man's face for all the world to read, not in lines of hardness and rebellion, but in a language that can only be traced by the hand of God.

Now the father has a stalwart son at right hand and left as he kneels in church. Both boys count it a privilege to work hard so that not only necessities but small luxuries may find their way to the cottage on the edge of town, where the three live a life that is, in its way, a copy of the household of Nazareth.

Daily suffers somewhat with rheumatism, but on fine spring days he greets me from his garden. Both house and lot are paid for now, and there is a bit in the bank as well. The establishment will have a mistress soon, for the older son is to marry a rosy-cheeked lass of the parish. Only the other day Daily told me that he should be quite willing to die if God would but spare him long enough to hold a tiny grandchild in his arms.

III. Michael Delany.

I am far from saying that I do not like Michael Delany. On the contrary, I have the greatest admiration for him. He is a splendid type of Irish-American manhood, and both he and his little family have been closely identified with my pastorate here. He is representative of a large class that is but one generation removed from the sturdy immigrants who developed to so wonderful a degree in America that latent genius for the exercise of which their native land had furnished meager opportunity. He came to our town as a teacher, raw-boned and ungainly—straight from the farm. In three years' time he saved enough money to go to the State University for the study of law. After his admission to the bar he returned and "hung out his shingle" in our midst. He married a fine young woman of Irish descent and they have six beautiful children.

Michael is a distinguished member of the state bar, scholarly, polished, and, as to reputation, irreproachable. "He is a fine fellow," I say to myself. Yet I follow this with a sigh and an unspoken wish. I feel the situation better than I am able to express it. I cannot find fault with him. He is punctual in the payment of his pew rent; he is at Mass on Sunday; his children have been duly baptized; and he himself approaches the Sacraments twice a year—at Christmas and Easter. He fulfills, in other words, the laws of the Church, but—so far as spiritual things are concerned, he is satisfied with a minimum observance.

I venture the opinion that there are Michael Delanys all over the land. I often think, with a measure of sadness, what a power for good they might be if they were active, rather than passive, in the Church's work. How they might defend

her cause with speech and pen, and, best of all, how by frequent Communion and pious practice they might give to the Church and to the world an edifying example of consecrated endeavor. As it is, they do only the *required* things. They hear Mass on Sundays; they abstain on Fridays; they go to confession and Communion once a year; but Vespers and Benediction know them not, and they are seldom, if ever, to be found at a weekday Mass or at the May devotions.

Some of our people (thank God, not all, nor even, I like to think, the majority of them) need to be brought to a sense of the transforming power of the Catholic religion. They need to realize the efficacy of observances that are not necessarily obligatory; and they must learn to sweeten their lives and the lives of others by pouring out the ointment of self-sacrifice from vessels which may be, to them, as precious as was the box of alabaster to the woman whose fame is celebrated in the Gospel story.

IV. Mrs. Parasek.

Did you ever stop to think how the truly religious person is unfailingly polite? I do not mean that he always has the manners of the court or the drawing-room, but that he is possessed of that sweet deference to others which is so closely identified with real piety as to be in itself almost supernatural. We do not wonder at this when we come to examine the Christian faith in the light shed upon it by the life of its Founder. All through the Gospel record we see our Lord constant in his exercise of politeness. He was never too busy to listen with courteous attention to the demands made upon His time by men of all ages, classes, and conditions. His first word from the cross was not only a request to God for the forgiveness of His enemies, but it was also an apology for an act committed in ignorance.

This Divine politeness, if I may becomingly speak of it as such, shows forth with greater fidelity in the speech and demeanor of Mrs. Parasek than of anyone I have ever known. She is a Bohemian woman—a peasant, if you will. She has lived in this country for many years, most of that time within the borders of my parish, but I think she has never accustomed herself to our abrupt American ways, and she views

with gentle horror our lack of class distinction. Her husband, who was a farmer, died ten years ago and left her with a comfortable competence. I doubt if any amount of reasoning could convince her of a social equality with the ladies of the village. I have never tried to win the dear old soul away from her deep-rooted convictions, for I have not the heart to shatter so harmless an idol.

Mrs. Parasek's bearing toward those whom she looks upon as her superiors is accompanied at times by attentions that are not a little disconcerting to the recipients. I recollect the embarrassment of a comely young fellow, born and brought up among us, to whom she was greatly attached. Meeting him in the vestibule of the church on the Sunday following his return from the seminary she seized his outstretched hand, bent low and kissed it fervently! The lad told me afterward that he felt like a feudal lord receiving the homage of a retainer.

I do not recommend Mrs. Parasek's example in this respect as entirely worthy of imitation, but I do affirm that the good souls of her stamp often understand the things of the Kingdom of Heaven better than most of us, for the simple reason that they move about easily and gracefully where bolder and rougher spirits are always, metaphorically speaking, falling over the furniture.

It should scarcely be necessary for me to add that the attitude that our peasant friend takes toward her neighbors she takes also toward her God. To this day the tears spring to my eyes as I recall a stormy day in Holy Week when she had been delayed in getting to Mass and Communion. I can see her now as she sat swaying back and forth in my old study rocking-chair, crying softly in grief and disappointment. She had failed, through no fault of her own, to keep an appointment with her dearest Friend, and her emotions upon making the discovery were deeply indicative of that divine politeness of which I have spoken.

NOTES ON THE APPOINTMENTS AND DECORATION OF CATHOLIC CHURCHES.

IN the construction of a church we must above all else remember that the building is to be the place where the faithful assemble for sacrifice and prayer. The chief place is reserved for the altar and the sanctuary.

In the construction of the altar, we must consider that the altar is to fulfil three purposes: it is the sacrificial table; it is a sarcophagus for certain relics of the Saints; and it bears the tabernacle for the abode of the Blessed Sacrament.

On this ground it is well to recall the art and the Christian usages which governed the primitive temples, when the basilicas had one altar alone, surmounted by the Crucifix; or, at the most, there were two altars to terminate the lateral naves. In times of less faith and of greater worldly luxury, the churches became crowded with a lamentable profusion of altars; and the Crucifix, which had once dominated and characterized the entire edifice, was now set aside, so to speak: whereas the pure grandeur of simplicity, and the venerable austerity of the early Christian thinking, came to be surcharged with multiplicity, richness, and confusion.

As touching the minor parts, or accessories of God's temple, shrines, chapels, pulpit, choir stalls, confessionals, etc., it is well to observe architectural consistency and symmetry, if not undeviating uniformity of details. For better definition, we may divide architecture into two categories: classic and medieval. Each category comprises distinct varieties or species; which, for the classic, are the Doric, Ionic, Corinthian, Composite, Roman, Tuscan; whilst for the medieval types we have the Byzantine, Romanesque, and Gothic. Since the Renaissance partakes alike of the Gothic and the classic, it may fall under both categories, although, preferably, under the classic. The barocco stands by itself. In the edifice, therefore, let there be due attention to harmony between parts and the whole. And this is a good rule to apply to new constructions, lest the architecture be confused and hybridized; even though the past does give us examples to the contrary.

In regard to the manner of building the walls, I should commend the plan of natural facings, of visible bricks or

stone, since these more correctly imitate the medieval structures. Thereby we avoid the unsightly scaling or peeling of surfaces, incidental to stucco.

In this connexion the architect Venturini says: "It were a good thing to honor, once again, that excellent mode of brick-laying customary with the Romanesque builders, but now nearly lapsed from use with the flight of time. The process consists in so disposing the bricks that their aggregate grouping will form so many St. Andrew's crosses, with very beautiful results, as in the Doges' Palace in Venice. But whereas the material there employed is stone, bricks may also be laid in two tints. This style takes the name of cruciform, or lozenge pattern, and might well be adopted by good builders; because it marvellously sets off the wall, and yields its fine effects at no greater cost than that of other more pretentious constructions."

An important part is played by the organ. Regarding its position we quote the distinguished Chevalier Bottazzo: "In practice, liturgy, science and art should find themselves in perfect accord, as far as possible. In any case liturgical considerations should always outweigh all other claims of utility. But the acoustic properties of the church, and the artistic demands thereof, are not to be slighted."

If we reflect on the object for which the organ came to be admitted in churches, we promptly discern that it is unbecoming to station it above the main door, especially if the church be somewhat spacious; for there ensue several disadvantages under that arrangement. First, it shuts off as a rule the great window which all architects utilize for lighting the principal part of the edifice. Secondly, this position makes it irksome for the organist, unless he be accompanied by the voices of the congregation, to sustain, with right effect, the melodies of the choir. Thirdly, not a few of the audience, instead of remaining recollected, and keeping their eyes fixed on the altar and the officiating priest, will quite often be tempted to face about and gaze at the singers' gallery. This always implies a degree of distraction for no valid reason.

Where practicable, the organ should be placed laterally to the altar, or else behind the same. The organ should be near that sacred ceremony which it is invited to join in honor-

ing: indeed, organ and ceremonial are expected to coalesce in a single mystery. Since the organ, again, is to be a frame for the picture, it ought not to stay remote from the marvellous and sublime action which it shall enhance by the magic of its mystical, thrilling tones. From this nearer position, far better than from above the main door, the organist hears the sacred celebrant in a manner to accompany him; now blending, anon suspending, but ever uniting, his own spirit with those at the altar.

Sculpture and Painting in Churches.

The Diocesan Synod held at Florence in 1905 voted to adopt some very wise arrangements in the matter of statues. "Be there exact observance of those ecclesiastical rulings which forbid the exposition, for public veneration, of indecorous images;[1] together with paper images, oleographs, lithographs, polychrome pictures on paper, and similar engravings spread broadcast by commercialized art." These provisos are confirmed by several excellent regulations compiled by various diocesan committees taking account of multiplied display of images, with innovations on the side of clothed statues, or engraved works, offending the severe sense of Christian worship and the popular piety.

In a few words we may show how much innovations are unbecoming *ex parte nostra et ex parte obiecti,* and what injury they inflict on genuine art. They are unbecoming *ex parte nostra,* because our worship toward God ought to be composed of love, lively aspiration, gratitude, generosity; we should offer Him the fairest flowers of the garden of art, the noblest fruits of talent, and not stint ourselves with niggardly frugality, poverty of sentiment, and that sort of grudging mind which satisfies itself under false appearances, under ignoble hypocrisies of an opulence void of being, though paraded and vaunted with nameless impudence. "The Clergy", to quote Iakob, "must avoid not only what is cheapest, lifeless reproductions and materials of monotonous form; let them also prompt, and enable, the master artists to produce their works with a free hand, not counting the cost; let

[1] Under this head fall both the actually profane ones, and also such as offend the just requirements of art.

them instil in these artists that source of a special merit in works done for the divine service: to wit, a liberal spirit, of the calibre to endure whatsoever sacrifice for the honor of God."

False industrialism in art is unworthy also *ex parte obiecti*, because art, being a reflex product of the beauty of God, ought to consecrate its purest light to divine worship. But an art at second hand, poor, deceitful, abject, even vilifies and offends the object of its insulting tribute. On the other hand, how profound and lively, in our fathers, was that sense of decorous nobility in a work designed to do honor to God. Just think of those words recorded of the planning of the Church of Santa Maria del Fiore, in Florence; when they wished the structure to turn out so beautiful that it might surpass, in comparison, every antique achievement, nor be surpassed, in turn, by genius of man. "By the majority of this City", says the contract that was concluded with Arnolfo, "it has been declared that none of the public funds are to be applied, unless the prevailing conception of the enterprise answer to that one supreme heart which is thus entitled because it is composed of the hearts of all the citizens." And I may also recall the question which Phidias put before the people of Athens: "Should Pallas be in marble, not so costly as ivory?" and the answer: "Let him execute what he deemed the most worthy of the goddess."

Furthermore, we have pronounced this industrial art most injurious, and fatal, to genuine Christian art. Why? For three chief reasons. First of all, the parsimonious plan of seeking cheap goods, and the convenience of having within arm's length a quantity of oleographs and cast statues, will never yield anything durable, noble, precious even for future ages; and, besides, it will leave in stranded solitude many artists who might competently produce beautiful works for our churches, but must now give their talents to profane art. A clever young sculptor said recently: "They complain that we do not treat sacred themes. But they fail to reflect that nobody orders religious works of us; and then, too, who would buy them, now that industrial competition has ruined us? The rural authorities are happy to be able to buy for a few coppers, year in, year out, without hitch, some new Saint

painted over with a riot of color, much like the trade figures of barbers and modistes. And who enters our studios? For we are not in the least such princes that we can indulge in the luxury of producing statues on our own account. The trouble is (and well did Canova know it): 'We might have good artists (said he), were there only a few patrons like Mæcenas.'"

In the second place, this industry corrupts the popular sense of art; whereas for the very reason that sacred art is the most popular of all, it might exercise the noble office of training the people upward. When the great cathedrals were erected, the whole populace was their artist, creative mind, and critic. Those wonderful works are anonymous precisely because they blossomed out of the devout soul of the multitudes. For those times one may repeat with Victor Hugo, "How like the light on the brow of God, shines art on the brow of His people."

"Yet what can we say to the people at this pass?" appealed Valentino Soldani, at a conference held some time ago in Venice. "The churches, where works of art ought to triumph in all their glory, since even the unbelieving feel some suggestion of art from the impression of art and faith left by the artist, are debasing all their olden magnificence into shreds of red and yellow curtains, tinsel, painted statues, oleographs, mere paper decorations."

In fine, the mechanical reproduction of sculpture and painting coarsens and degrades both temples and altars, pure and austere sacristies of art though they be. Like a new barbarian, it makes its invasion, to the profaning of illustrious monuments. Even in the basilicas of Rome, complains Aureli with bitterness, where once of a time the very humblest furniture bore an unfailing stamp of art and nobility, where creations in bronze and silver, or be the material what it would, were born of the artist's own mind: there, nowadays, lords it industrial vulgarity.

But again, excesses lead to reaction. Accordingly one hopes for a speedy and wholesome recovery, for a noble vindication of art over its tawdry parasites. We shall, it is hoped, return to marble, to bronze, to stone, and honest wood.

In the Venetian district, the reform has already set in; and one evidence thereof is the liberal diffusion of statues by Cadorin and by Besarel. And since we have mentioned these artists, a remark is in season. Besarel was wont to coat his statues with a tint of opaque white, in counterpart to marble, alabaster or stone. Cadorin, however, loves his figures lightly, delicately tinted in polychrome style. We feel bound to favor the latter artist herein (besides, he has a deeper artistic conscience, and somewhat better knowledge of forms), because he is closer to the tradition of Christian art, which, in the Middle Ages, used to paint its images: because, in turn, color influences the popular susceptibilities. Now when sacred art becomes detached from the people, be the pretext what it will, that art goes astray, and loses its proper value.

Why must the Saints, and Madonnas, be white? We do not apprehend the reason, and cannot accept the adduced one: to wit, that a certain aristocratic distinction is imparted to a statue by tinting it in white. This appears to us open to evasion; for, while the reason may serve well enough for marble and so, generally, where the material is naturally white, the moment wood is to be painted, an unworthy subterfuge creeps in, if we pretend an imitation of marble.

Besarel's figures are pure, but they do not escape an effect of coldness, owing to their slightly mannerish cast, and that aforesaid whiteness, which diffuses the classic *chill* that prevailed after Canova's time. All these traits tend to keep him aloof and estranged from that sort of a ready touch which ought to circulate between the sacred image and the people.

After all, it is to be remembered that the statues in churches are the book of the ignorant. Therefore, if color facilitates the better perusal of this book, just as red letters did, in certain old missals, why shall we not accept the color?

I should like to say a word about the restoring of religious pictures. Pictures of value ought never to be retouched and recovered with color; the artist who presumes to put his own brush to the work of an antique master, commits an artistic sacrilege. And how many treasures of art are not ruined by the restorations thus attempted? Remembering the injury thus done to true art, one is reminded of the words of a dying Pope: "Multitudo medicorum interfecerunt me."

When a picture needs to be repaired, cleaned, reinforced on canvas, call in a veteran artist, an expert painter, and think not of saving the costs; by husbanding a few dollars, one may fall into some bungler's hands, and lose a treasure.

What the uninitiated can compass is to look after the health of the picture; its cleanness, and position away from dampness or the too ardent rays of the sun. Dusting is enjoined, only, with extreme delicacy, by the application of a soft flannel or cotton cloth. Never use coarse brushes on a picture; nor wash it, else one may remove some patch of color. If the canvas needs to be varnished, call in an expert. But if washing be ever necessary, then use only tepid water, lightly applied, in guarded measure; and never employ any acrid substances like spirits of wine or alcohol, soap, nitric acid, or the like.

Regarding the use of pictures in general we may here remark that it has become customary to reproduce images which have been designed, as often happens in such cases, without spiritual significance, rather in sensual forms, without regard for the dictates of propriety. Thus they are bound to produce a degrading impression on the tastes and hearts of those who look at them.

CHURCH FURNITURE.

In reference to the subject of Church furniture, we may also cite the authority of the Florentine Synod, whose recommendations in the matter are enlightened, clear and specific. "Let the decoration of the altars be preferably simple. An excess of ornaments often tends to spoil the marbles, the stuccos, the gildings, and sometimes the paintings. Where at all avoidable, let not the principal picture of each altar be overloaded with subordinate pictures and supplementary statues. These adjuncts nearly always interfere with the observance of strict liturgical laws. Exclude every mechanical counterfeit, of wood or other material, especially in churches otherwise distinguished by their artistic features; since the true art is apt to be hidden or spoiled by artificial incumbrances. Give preference to natural and fresh flowers on the altar. Wherever feasible, and in so far as possible, let there be a return to this phase of truth, which is also

beauty. If nevertheless the rather debatable substitute of artificial flowers is used, let these be worthy of the sacred premises and God's altar. Let them be clean and unimpaired. When they begin to shrivel and fade with age, remove them; better an altar with bare necessities, than one cumbered with refuse. Where you have good pictures, do not place in their vicinity, at least, a large number of candles; for the smoke of candles is apt to mar the colors. Do not attach to statues or pictures, *ex-votos* disfiguring or spoiling works of art; nor intended "ornaments", of like effect. When decorations, frames, mouldings, etc., have to be renewed, be careful to harmonize their selection with the style of the church; or with the work of art, at least, for which the new acquisitions are provided."

It is painful to note, in this connexion, how generally the barocco pattern persists in religious furnishings; chalices, pyxes, monstrances, reliquaries, lamps, thuribles, etc. It is time to shake off the inertia of pernicious tradition and to see to it that even the slightest parts of the divine edifice be in accord with its chief purpose; let the Catholic church prove a grand, harmonious hymn of art and faith, wherein there is not one discordant note, but all things blending in profound and perfect melody, and all forming a beautiful chain that may draw us from earth to heaven.

In connexion with the appointment and furnishing of the church a word may be in place regarding the

Sanitation of the Sacred Premises.

On this subject, we may quote the wise provisions of the Synod of Milan.

1. In all churches, after festival days or some larger concourse of the people, the premises ought to be disinfected, with avoidance of stirring up the dust. For this purpose it is well to use moistened sawdust: or, still better, a solution of corrosive sublimate, to the strength of .003; or some other approved disinfectant.

2. In the more frequented churches, there shall be a daily dusting of the benches, confessionals, etc.; and unfailingly, after festival days and more crowded gatherings, the pews and the confessionals are to be cleaned.

3. The grates of the confessionals, as need may require (and in the more frequented churches, at least every Monday) should be washed with boiling lye.

4. The holy water vessels should be emptied every Saturday, and still oftener, on occasion; whilst, before the fresh holy water is poured in, the reservoirs or receptacles are to be washed with hot lye, or solution of corrosive sublimate, or some other disinfectant.

5. Let the faithful be instructed (say, by means of conspicuous and convenient placards), to avoid spitting on the floor; alike in respect for the holy surroundings, for good manners, and for precautions of health.

6. Where it is still customary to give water to communicants, let the people be instructed not to use the same unless by real necessity; and, in this case, let a small cup be kept in the cupboard, for the use of the person requesting it. But if used by one, let it not serve for others, under peril of transmitting contagious diseases, like tuberculosis, etc. The same cup may be afterward disinfected with boiling lye. In like manner, the cloths at the altar railing, where the Holy Eucharist is distributed, should be changed frequently. The faithful are not permitted to cover their faces therewith, or wipe their mouths thereon.

7. Every week, by some one qualified *in sacris*, there should be a diligent cleaning of the chalices and sacred vessels; and let the water be thrown away in the sacrarium. The contingency arising, a special chalice may be kept for priests afflicted with a contagious disease.

8. In the churches where several Masses are celebrated, each priest should have purificator and amice for his personal use; and let these be renewed at least every week.

9. For ministrations to those ailing with contagious diseases, let such cautions be observed as the physician advises; and for the administration of Extreme Unction, a separate vessel may be kept, which can be disinfected with corrosive sublimate, after use.

10. On occasion of epidemics, such rules may be observed as are likely to be issued by the church and the civil authorities.

C. COSTANTINI.

Florence, Italy.

Analecta.

ACTA PII PP. X.

Motu Proprio: De Officiis Divinis novo aliqua ex parte modo ordinandis.

Pius PP. X.

Abhinc duos annos, cum Constitutionem Apostolicam ederemus *Divino afflatu*, qua id proprie spectavimus, ut, quoad fieri posset, et recitatio Psalterii absolveretur intra hebdomadam, et vetera Dominicarum Officia restituerentur, Nobis quidem alia multa versabantur in animo, partim meditata, partim etiam inchoata consilia quae ad Breviarii Romani, susceptam a Nobis, emendationem pertinerent; sed ea tamen, cum ob multiplices difficultates tunc exsequi non liceret, differre in tempus magis commodum compulsi sumus. Etenim ad compositionem Breviarii sic corrigendam ut talis exsistat, qualem volumus, id est numeris omnibus absoluta, illa opus sunt: Kalendarium Ecclesiae universalis ad pristinam revocare descriptionem et formam, salvis tamen pulcris accessionibus, quas ei mira semper Ecclesiae, Sanctorum matris, fecunditas attulerit; Scripturarum et Patrum Doctorumque idoneos locos,

ad genuinam lectionem redactos, adhibere; sobrie Sanctorum vitas ex monumentis retractare; Liturgiae plures tractus, supervacaneis rebus expeditos, aptius disponere. Iam vero haec omnia, doctorum ac prudentum iudicio, labores desiderant cum magnos, tum diuturnos; ob eamque causam longa annorum series intercedat necesse est, antequam hoc quasi aedificium liturgicum, quod mystica Christi Sponsa, ad suam declarandam pietatem et fidem, intelligenti studio conformavit, rursus, dignitate splendidum et concinnitate, tamquam deterso squalore vetustatis, appareat.

Interea ex litteris et sermone multorum Venerabilium Fratrum cognovimus ipsis et permultis sacerdotibus esse optatissimum, ut in Breviario una cum Psalterio nova ratione disposito suisque rubricis adsint mutationes omnes, quae ipsum novum Psalterium vel iam secutae sunt vel sequi possunt. Quod cum instanter a Nobis peterent, simul significarunt se vehementer cupere, ut et Psalterium novum usurpetur frequentius, et Officia Dominicarum serventur ea studiosius, et incommodis Officiorum translationibus occurratur, et alia quaedam quae bonum videatur mutari, mutentur. Huiusmodi Nos vota, utpote rerum veritati innixa Nostraeque admodum consentanea voluntati, grate equidem accepimus: iis autem obsecundandi nunc esse tempus arbitramur. Certiores enim facti sumus officinatores librarios, qui sacrorum Rituum Congregationi inserviunt, exspectantes dum Breviarium Romanum decretorio modo ac definitivo corrigatur, in eo esse ut novam interim ipsius Breviarii editionem adornent. Hac uti occasione visum Nobis est; propterea, implorato divinae Sapientiae lumine, consultatione habita cum aliquot S. R. E. Cardinalibus, rogataque proprii cuiusdam Consilii sententia, haec Motu Proprio statuimus, edicimus:

I. Secundum priscam Ecclesiae consuetudinem, ne facile Officia Dominicarum praetermittantur.—Itaque nullum festum, ne Domini quidem, statuatur posthac Dominicis celebrandum; ex his tamen excipiatur, ob peculiarem ipsius naturam, ea quae a die prima ad quintam Ianuarii occurrat: quam recolendo sanctissimo Nomini Iesu, propter coniunctionem quam habet cum mysterio Circumcisionis, assignamus. Festa vero, quibus usque adhuc dies Dominica attributa erat, omnia, praeter festum sanctissimae Trinitatis, in aliam diem

perpetuo transferantur. Ne forte autem per Quadragesimam aliquod omittatur ex Dominicarum Officiis, quae mire facta sunt ad excitandam in animis christianam paenitentiam, eius temporis secundam, tertiam et quartam Dominicam ad gradum I Classis promovemus.

II. Cum recitationi Psalterii celebratio Octavarum sit impedimento, id ut rarius contingat, in posterum sola duplicia I Classis, quae Octavas integras habent, eas conservent: verum in hisce ipsis Octavis, exceptis privilegiatis, Psalmi de Feria currenti usurpentur. Octavae autem duplicium II Classis solo Octavo die celebrentur et quidem ritu simplici.

III. Lectionibus de Scriptura occurrenti semper adhaereant Responsoria de Tempore.

IV. Nulla, ne perpetua quidem, Festorum, quae in Ecclesia universali celebrantur, translatio fiat, nisi duplicium I et II Classis.

Iam, quae hic a Nobis praescripta sunt, ea quemadmodum adduci ad effectum debeant, et quid praeterea novi non modo in Breviarium, sed etiam in Missale, quod cum illo congruat oportet, indidem emanet, sacra Rituum Congregatio, peculiaris *Commissionis* a Nobis institutae consulta sequens, propriis decretis constituet, eademque tum Breviarii tum Missalis novam editionem typicam faciendam curabit.

Has ipsas quidem praescriptiones volumus, statim ut hoc Motu Proprio promulgatae sint, valere. Sed tamen, ratione habita vel Kalendariorum quae iam sunt confecta in annum proximum, vel temporis quod typographi requirunt, sinimus eos, qui ad officium persolvendum Romano utuntur Breviario, tum e Clero saeculari tum e regulari utriusque sexus, his praescriptionibus non teneri nisi a Kalendis anni MCMXV. Qui vero aliud legitime usurpant Breviarium a Romano diversum, iis sacra Rituum Congregatio definiet intra quos terminos ad easdem praescriptiones accommodare sese debeant.

Cuilibet autem liceat comparare sibi atque ad horas canonicas recitandas etiam nunc adhibere Breviaria quae sunt in usu, dummodo tamen peculiari in libello habeat, unde Constitutioni *Divino afflatu* ac decretis quae illam subsecuta sunt, obtemperare possit, ac simul quae hoc Motu Proprio Nos statuimus et quidquid eandem in rem sacra Rituum Congregatio decreverit, diligenter observet.

Atque haec omnia constituimus, edicimus, contrariis quibusvis, etiam speciali mentione dignis, minime obstantibus.

Datum Romae apud S. Petrum die XXIII mensis Octobris MCMXIII, Pontificatus Nostri anno undecimo.

PIUS PP. X.

SACRA CONGREGATIO RITUUM.

DECRETUM GENERALE SUPER MOTU PROPRIO "ABHINC DUOS ANNOS".

Cum Ssmus Dnus noster Pius Papa X, mandaverit, ut quae Motu Proprio *Abhinc duos annos*, die 23 praesentis mensis octobris decrevit, ab hac sacra Rituum Congregatione, iuxta votum specialis Commissionis liturgicae, opportune apteque applicarentur, haec eadem S. R. C., voluntati Sanctitatis Suae, qua par est observantia, obsequens, haec declaranda et statuenda censuit:

I—DE DOMINICIS

ET FESTIS HUCUSQUE DOMINICIS DIEBUS AFFIXIS

1. Dominicae quaevis assignationem perpetuam cuiuslibet Festi excludunt: idcirco Festa tam universalis Ecclesiae quam alicuius loci propria, quae hucusque Dominicis assignata fuerunt, celebrentur die fixa mensis qua in Martyrologio inscribuntur, si haec habeatur; secus prima die qua occurrere potest Dominica in qua hucusque celebrata sunt. Excipiuntur tamen:

(*a*) Festum Ssmae Trinitatis, quod Dominicae I post Pentecosten assignatum manet.

(*b*) Festum Ssmi Nominis Iesu, quod ab omnibus celebrabitur in Dominica quae occurrat a die 2 ad 5 ianuarii, et, si ea non occurrerit vel impedita fuerit ab Officio nobiliori, die 2 eiusdem mensis.

(*c*) Solemnitas S. Ioseph, Sponsi B. Mariae Virg., Conf. et Ecclesiae universalis Patroni, quae assignabitur Feriae IV ante Dominicam III post Pascha occurrenti, et in ea cum sua integra Octava recoletur, redacto ad ritum Duplicem II classis alio Festo S. Ioseph diei 19 martii.

(*d*) Festum S. Ioachim, fixe celebrandum die 16 augusti, inde in sequentem diem 17 translato Festo S. Hyacinthi.

(*e*) Anniversarium Dedicationis Ecclesiae Cathedralis, quod, seorsim ab Anniversario Dedicationis aliarum Ecclesiarum Dioecesis, in tota Dioecesi die ipsa anniversaria celebrabitur, si ea innotescat: secus alia die fixa arbitrio Episcopi, audito tamen Capitulo Cathedrali, semel pro semper designanda.

(*f*) Anniversarium Dedicationis propriae Ecclesiae, quod pariter, si hucusque sua propria die a singulis Dioecesis Ecclesiis celebratum est, ipsa die celebrari pergat: si vero in tota Dioecesi vel Instituto unica die recoli consuevit Dedicatio omnium Ecclesiarum Dioeceseos, haec, extra Ecclesiam Cathedralem, in Ecclesiis consecratis tantum, non vero in aliis recoli poterit, die ab Ordinario, ut supra, designanda, quae tamen alia sit a die Dedicationi Ecclesiae Cathedralis recolendae assignata. Quae item observentur de Anniversario Dedicationis omnium Ecclesiarum alicuius Ordinis seu Congregationis, quod hucusque in Dominica celebrari consueverit.

(*g*) Festa Sanctorum vel Beatorum, quorum mentio non fit in Martyrologio, quae tamen celebranda sunt, iuxta Rubricas, die eorum natali, si agnoscatur, dummodo per Litteras Apostolicas alius dies non fuerit assignatus.

(*h*) Festa quae certis Dominicis post Pascha vel post Pentecosten affixa sunt, quae semel ab Ordinario, ut supra, assignanda erunt congruentiori Feriae infra Hebdomadam immediate praecedentem.

2. Ubi Solemnitas externa Festorum quae hucusque alicui Dominicae perpetuo affixa erant, in ipsa Dominica celebratur, de Solemnitate Festi Duplicis I classis permittuntur Missae omnes, praeter Conventualem et Parochialem, semper de Officio diei dicendas; de Solemnitate vero Festi Duplicis II classis permittitur tantum unica Missa solemnis vel lecta. Excipitur Solemnitas externa Ssmi Rosarii, quae Dominica I Octobris celebrari poterit cum omnibus Missis, praeter Conventualem et Parochialem, de Ssmo Rosario, ut supra dictum est de Duplicibus I classis.

Omnes Missae de his Solemnitatibus in Dominica celebratis semper dicantur ut in ipso Festo de quo agitur Solemnitas, addita Oratione de Officio diei et aliis omnibus quae dicendae essent, si Festum ipsa Dominica incidisset. Prohibentur tamen in omnibus Dominicis maioribus, et in aliis Dominicis

in quibus fiat Officium nobilius ipso Festo cuius Solemnitas externa peragitur; sed in casu, praeterquam in Duplicibus I classis Domini Ecclesiae universalis, in omnibus Missis quae alioquin de Solemnitate externe celebrata permitterentur, addatur eius Oratio sub unica conclusione cum prima. Ubi tamen adest obligatio Missae conventualis, non permittitur in casu alia Missa solemnis, sed Oratio de Festo externe tantum celebrato addi poterit, uti supra, in ipsa Missa Conventuali.

3. Dominicae II, III et IV Quadragesimae, ad gradum Dominicarum I classis evectae, nulli in posterum cedent Festo, neque etiam Duplici I classis.

Dominica autem quae occurrat die 2, 3 vel 4 Januarii, si in ea celebrandum non sit, iuxta Rubricas, Festum Ssmi Nominis Iesu aut aliud Festum Domini, et dummodo de ipso Domino nulla fiat Commemoratio neque occurrens neque concurrens, commemoretur in utrisque Vesperis, Laudibus et Missa, per Antiphonas, Versus et Orationes Dominicae infra Octavam Nativitatis, sed de ea non dicitur IX Lectio Homiliae nec legitur Evangelium in fine Missae.

Officium vero Dominicae quae post Epiphaniam, superveniente Septuagesima, vel post Pentecosten, superveniente Dominica XXIV, anticipari debet, celebretur in Sabbato praecedenti ritu Semiduplici, cum omnibus privilegiis Dominicae tam in occursu quam in concursu ad I Vesperas. Omnia dicentur de Sabbato, et in I Vesperis, de Feria VI praecedenti, praeter Orationem, Lectiones, Antiphonam ad *Benedictus* et Missam propriam; et post Nonam nil fit amplius de Dominica anticipata.

II—DE OCTAVIS

1. Octavae Paschatis, Pentecostes, Epiphaniae, Ssmi Corporis Christi, Nativitatis Domini et Ascensionis sunt privilegiatae, et de eis, si quando integrum faciendum non sit Officium, semper tamen fit Commemoratio in Laudibus, Missa et Vesperis. Eorum Officium integre recitatur ut in die Festo praeter ea quae suis locis adsignantur.

2. In Officio autem tum de die infra Octavam, tum de die Octava aliorum quarumlibet Duplicium I classis, etiam Domini, Antiphonae et Psalmi ad omnes Horas et Versus Nocturnorum dicantur de occurrenti hebdomadae die, et Lec-

tiones I Nocturni, nisi habeantur propriae, vel, Lectionibus de Scriptura deficientibus, sumi debeant de Festo aut de Communi, dicuntur cum suis Responsoriis de Tempore, ut infra dicetur. Dies autem Octava huiusmodi, etiam Domini, tam in occursu, quam in concursu, cedit cuilibet Dominicae.

3. De Octavis vero Duplicium II classis universalis Ecclesiae nihil fit nisi in die Octava, et quidem sub ritu Simplici: ita ut si occurrat in eo aliquod Officium Duplex vel Semiduplex, etiam repositum vel translatum, aut Feria maior vel Vigilia, de die Octava huiusmodi fiat tantum Commemoratio iuxta Rubricas. Festa vero Simplicia occurrentia commemorantur in Officio de die Octava: cui cedit etiam Officium S. Mariae in Sabbato, in casu omittendum.

Idem servatur de Octavis Duplicium II classis alicuius Dioecesis vel particularis Ecclesiae, quae pariter, nisi penitus omitti velint, tantum in die Octava, et sub ritu Simplici celebrandae erunt.

4. Octavae Festorum particularium post diem Nativitatis Domini non amplius impediuntur.

5. Lectiones II et III Nocturni singulis diebus per Octavas Festorum Duplicium II classis Ecclesiae universalis hucusque assignatae, inserantur in Octavario Romano: non vero Lectiones I Nocturni, etiam si habeantur propriae.

III—DE RESPONSORIIS DE TEMPORE, DE LECTIONIBUS E SCRIPTURA OCCURRENTI, ET DE ALIIS PARTIBUS OFFICIORUM PROPRIIS

1. In Officiis tam novem quam trium Lectionum, quandocumque sumuntur Lectiones de Scriptura occurrenti, cum eis adhibeantur Responsoria de Tempore: ita tamen ut Lectiones Dominicae cuiuslibet, etiam si reponantur infra hebdomadam et simul cum Lectionibus de Feria dicantur, sumant semper Responsoria de I Nocturno ipsius Dominicae; Lectiones vero de Feria, si transferantur vel anticipentur, dummodo tamen simul cum Lectionibus Dominicae non dicantur, sumant Responsoria de Feria currenti, in Feriis Temporis Paschalis noviter disponenda. Excipiuntur tamen:

(*a*) Lectiones de Scriptura occurrenti infra Octavas privilegiatas Ecclesiae universalis recitandae, quae semper dicuntur cum Responsoriis de Octava.

(*b*) Lectiones de aliquo Initio Scripturae occurrentis, quae necessario ponendae sint, iuxta Rubricas, in Officiis Lectiones proprias vel de Communi assignatas habentibus, quaeque dicuntur cum Responsoriis propriis de huiusmodi Officiis, si habeantur, secus cum Responsoriis de Tempore, numquam vero de Communi.

(*c*) Lectiones de Scriptura in Dominicis post Epiphaniam positae, quae si infra hebdomadam transferantur, dicuntur cum Responsoriis de Feria currenti.

(*d*) Responsoria Feria II infra Hebdomadam I post Epiphaniam et Feriae II infra Hebdomadam I post Octavam Pentecostes, quae, si sua die impediantur, ulterius transferuntur, iuxta proprias Rubricas.

2. Responsoria quae in Festis S. Luciae Virg. et Mart., Ss. Ioannis et Pauli Mm., et S. Clementis Papae et Mart. in I Nocturno habentur propria, ponantur in II Nocturno, loco Responsoriorum de Communi, et in I Nocturno dicantur Lectiones de Scriptura occurrenti cum Responsoriis de Tempore.

3. Similiter omnia quae in Festo S. Elisabeth Reginae et Viduae, habentur propria, praeter Invitatorium, Hymnos, Lectiones II Nocturni, Versus ad utrasque Vesperas et Laudes, Antiphonas ad *Magnificat* et ad *Benedictus*, et Orationem, expungantur, et in I Nocturno item dicantur Lectiones de Scriptura occurrenti cum Responsoriis de Tempore.

4. In Commemoratione Omnium Fidelium Defunctorum, Psalmi ad Completorium et alias Horas minores, non amplius sumantur de occurrenti hebdomadae die, sed proprii assignentur.

IV—DE OCCURRENTIA ET TRANSLATIONE FESTORUM, EORUMQUE CONCURRENTIA

1. Festa Duplicia I et II classis, tam Ecclesiae universalis quam alicuius loci propria, impedita etiam perpetuo, quocumque sublato privilegio hucusque certis Festis concesso, transferantur in primam sequentem diem non impeditam a Dominica quavis vel Vigilia Epiphaniae, ab alio Festo Duplici I vel II classis, vel ab Officiis eiusmodi Festa respective excludentibus. Eadem Festa, tam I quam II classis, in II Vesperis non admittunt Commemorationem sequentis diei infra Octavam, neque cuiusvis Officii Simplicis, etiam si postera die integrum de eis celebrandum sit Officium.

2. Festa vero Duplicia maiora vel minora aut Semiduplicia, quae in universa Ecclesia celebrantur, si accidentaliter vel perpetuo impedita fuerint, non transferuntur, sed de eis fit Commemoratio iuxta Rubricas, et legitur IX Lectio historica. Si tamen Festum impediens fuerit Duplex I classis Domini universalis Ecclesiae, nil fit de Festo ut supra impedito: si vero fuerit aliud Duplex I classis, de Officio impedito fit Commemoratio tantum in Laudibus et in Missis privatis, et non legitur IX Lectio. Idem servatur de Festis propriis alicuius Nationis, Dioecesis, Ordinis vel Instituti, quae pariter, si in aliqua particulari Ecclesia suo die fuerint impedita, commemorantur vel omittuntur, ut supra. Festa autem propria alicuis Nationis, Dioecesis, Ordinis, Instituti vel particularis Ecclesiae, quae in tota Natione, Dioecesi, Ordine, Instituto vel in sua particulari Ecclesia impediantur, si impedimentum sit accidentale, pariter commemorentur vel omittantur ut supra: si impedimentum sit perpetuum, reponantur in proximiorem diem, ab Officio Duplici, a Festo Semiduplici, a Vigiliis privilegiatis et ab Octavis II ordinis non impeditam.

De huiusmodi vero Festis Duplicibus maioribus seu minoribus vel Semiduplicibus, quae perpetuo vel etiam accidentaliter impediantur, dici poterunt Missae privatae ad libitum sacerdotis, dummodo Officium impediens non fuerit Duplex I vel II classis, Dominica quaevis, Octava I et II ordinis, dies Octava III ordinis, Feria aut Vigilia privilegiata. Haec Missa dicitur ritu festivo, cum 2ª Oratione de Officio diei et aliis de Commemorationibus forte occurrentibus.

3. Festa quae hucusque tam in Ecclesia universali, quam in particularibus locis sub ritu Semiduplici ad libitum sunt celebrata, reducantur ad ritum Simplicem, de eisque fiat Commemoratio quoties impediantur, ut fit de aliis Simplicibus iuxta Rubricas. Festum tamen S. Canuti cedit Festo Ss. Marii, etc. Mm., ideoque in eius Officio commemoratur.

4. Si Patronus loci secundarius, vel alius Sanctus proprius, descriptus sit in Kalendario cum aliis Sanctis, ab eis non separetur, sed de omnibus simul celebretur Festum sub ritu Duplici maiori vel minori, aut Semiduplici, iuxta Rubricas, nisi sub altiori ritu in Kalendario sit descriptum.

5. Quando Festum aliquod Duplex maius aut minus, vel Semiduplex occurrat in die Octava Duplici maiori non privi-

legiata eiusdem Personae, Officium fiat de Festo, sub ritu diei Octavae convenienti, omissa vel addita Commemoratione eiusdem Octavae, iuxta Rubricas.

V—DE REFORMATIONE KALENDARIORUM PARTICULARIUM

1. Ut vero omnia quae hoc decreto praescribuntur rite exsecutioni mandentur, singuli Ordinarii, etiam Ordinum Regularium, et Moderatores generales Institutorum cuiusvis generis quae Kalendario proprio utuntur, supplicem libellum, iuxta Instructionem huius S. R. C. diei 12 decembris 1912, in *Actis Apostolicae Sedis* die 1 martii praesentis anni editam, ad eamdem S. C. infra proximum mensem martium anni 1914 transmittant. Qui tamen post editam Constitutionem *Divino afflatu,* proprii Kalendarii iam obtinuerint reformationem, ex officio novam ab eadem S. Congregatione sine ullis expensis recipient.

2. In hac Kalendariorum reformatione, praeter ea quae superius disposita sunt de Festis quae hucusque Dominicis affixa erant, sequentes serventur normae:

(*a*) Anniversarium Dedicationis Ecclesiae Cathedralis, etiam ubi hucusque die fixa celebrari consuevit una cum Dedicatione aliarum Ecclesiarum, seorsim celebretur, iuxta superius decreta de eisdem Anniversariis hucusque diei Dominicae affixis.

(*b*) Festa propria, nisi aliter per Apostolicas Litteras dispositum fuerit, celebranda erunt ipsa die natali, si agnoscatur; secus, ponantur in aliqua die quae libera sit in Kalendario.

(*c*) Duo vel tres Sancti qui sub eodem Communi comprehendantur, sicubi occurrant eadem die et sub eodem ritu sint celebrandi, unico Festo recolantur, adhibitis iis singulorum Communium partibus, quae pro pluribus Sanctis qualitatis eiusdem assignantur, et contractis Lectionibus historicis III Nocturni, quae tamen huic S. R. C. adprobandae submittentur. Eadem norma servetur pro Festis eiusdem Communis, quae ab anterioribus diebus sint reponenda.

(*d*) Festa S. Bartholomaei Ap. et S. Ludovici Regis Conf., in omnibus et singulis Kalendariis, Romano non excluso, fixe diebus 24 et 25 augusti respective assignentur, nonobstante quacumque consuetudine aut privilegio. Ubi vero solemnitas externa die 25 et 26 respective celebretur, his diebus permit-

titur unica Missa cantata vel lecta de ea Solemnitate, ut supra statutum est pro Festis diei Dominicae hucusque affixis.

(*e*) Privilegium quibus nonnullae Dioeceses vel Instituta gaudent, sese scilicet conformandi Kalendario Cleri Romani, aut alicuius Ordinis seu Congregationis, et alia huiusmodi, penitus aboletur.

Quae omnia, per infrascriptum huius S. Rituum Congregationis Secretarium, sanctissimo Domino nostro Pio Pp. X in audientia diei 26 praesentis mensis octobris relata, Sanctitas Sua dignatus est approbare, et ab omnibus servari mandavit. Consulens autem eadem Sanctitas Sua pauperum praesertim clericorum indemnitati, Apostolica benignitate permittit, ut hi, pro prudenti arbitrio Episcopi, Breviaria quibus in praesenti utuntur, sine novi libelli additione, adhibere adhuc valeant, dummodo, iuxta Rubricarum praescriptum, novum ordinem Psalterialem omnino servent. Contrariis non obstantibus quibuscumque.

Die 28 octobris 1913.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charyst., *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO of Pope Pius X ordaining further changes in the Divine Office.

S. CONGREGATION OF RITES publishes a general decree giving in detail the changes just referred to. (An English translation of both documents will be found in the ECCL. REVIEW YEAR BOOK FOR 1914.)

THE MANNER OF RECITING PRAYERS IN CHURCH.

A recent number of the Cologne *Pastoral-Blatt* contains a brief article on the recitation of prayers by the priest in church. The writer relates an experience of "Cordula Peregrina", that most charming convert poet who has enriched German literature in our days with sweet lays in honor of the Blessed Sacrament, toward which she had an instinctive devotion even while still a Protestant. After her conversion she became a friend of Alban Stolz, who did much to bring her to a fuller appreciation of Catholic truth. Speaking to him of her experiences as a Protestant, she relates how on one occasion, when traveling with her parents and two sisters in the Bavarian Tyrol, she was attracted to a Catholic church. Though her family was staunchly Protestant, Cordula silently admired the sincerity of the Tyrolese Catholics, who acted out their religion in every phase of their daily lives. She describes her impressions as she entered the picturesquely located little church, in which the Blessed Sacrament was exposed amid a flood of light, whilst the devout worshipers sang their touching hymns to God. Then she tells how the priest began to recite the Rosary. She eagerly listened to hear the words of the Ave Maria with which she already had become familiar. "But," she writes, "one could hardly catch a single word the priest said. He rattled off the prayers like a mill-wheel, without any thought apparently or devout attention to their beautiful meaning. It made me sad to think how a priest could do such a thing without being

ashamed before God and men. We had thought of remaining for the evening service, but the perfunctory manner of the priest whom we would have loved to revere, made us get up and leave the place from a sense of indignation."

We all know what a priest who does this sort of thing says in an attempt to justify his slovenly manner. It is true enough that the faithful know their prayers and can follow him without hearing what he says. But, then, what need is there of having him say it at all under such conditions? Most men or women, aye and even the children, present in the church, would probably say the prayers better than he, because they would make a more generous effort to be helpful and edifying. To act thus indifferently is to give the lie to the words of our profession which, as said by the bishop at our minor ordination, enjoins upon us the duty of reading and speaking distinctly and edifyingly in the public service: "lectiones sacras distincte et aperte ad intelligentiam et aedificationem fidelium proferre . . . quatenus auditores vestros pariter et exemplo et verbo vestro docere possitis". Many a priest does not realize that he is making an exhibition of himself through carelessness. Besides, his manner must irritate those who try to listen, and at times provoke anything but a prayerful feeling, especially if the congregation were to reflect that a wooden "prayer-wheel" would do as well. Certainly it would not scandalize those who look for help in a devout expression of the beautiful devotions of the Church, but find instead the minister of God throwing his shadow across the lightsome path of the inspiring sacramentals.

WHO GETS THE MARRIAGE FEE?

Qu. Have the new Marriage Laws decided to whom the stole fees for a marriage should be given in case the couple are married in another parish with the necessary permission of their Ordinary or pastor? Or does the law leave that to be decided by the statutes of the diocese? In my experience some priests, both seculars and regulars, think that, when the permission for the marriage is given, the officiating priest is entitled to the whole offering.

Resp. Section X of the *Ne temere* states that, if a priest assists at a marriage in violation of Section V, 3, fail-

ing to obtain the pastor's or the Ordinary's permission, the priest who thus marries parties not under his jurisdiction, is not entitled to the stole fee offered on such occasion, but must remit the same to the pastor of the contracting parties. This would seem to indicate that the priest who officiates at the ceremony with the necessary consent, is ordinarily entitled to the stole fee (see *Marriage Laws*, Brief Explanation, etc., pp. 32-33).

BURIAL OF CATHOLICS WITH THE RITES OF THE CHURCH IN NON-CATHOLIC CEMETERIES.

Qu. In the November issue of the REVIEW there was an explanation given with regard to burials in non-Catholic cemeteries. But there is another feature of this question which was not explained, viz. here is a place where until six or seven years ago all the Catholics were buried in the non-Catholic cemetery because there was no Catholic burial-ground. Many of the Catholics bought lots before that time and some of these are unwilling to have their dead relatives buried in the Catholic cemetery since they have lots in the other cemetery and some members of the family are buried there. As pastor I refuse to accompany or perform the last Rites over the dead buried in the non-Catholic cemetery because I understand that this is the proper thing to do and the only way to give a lesson to others. Another priest tells me that I have no right to do so in the case of those who had acquired lots before the opening of the new Catholic cemetery.

W. C. M.

Resp. A Catholic pastor is debarred from performing the Catholic burial service in a distinctly Protestant cemetery, just as he is in all consistency debarred from celebrating Mass in a distinctly Protestant conventicle. But a public cemetery, though non-Catholic, is not necessarily sectarian ground. In a new country, as on a battlefield, Protestants and Catholics bury their dead side by side.

The Second Plenary Council of Baltimore decreed that Catholics should not be buried with Catholic ceremonial in non-Catholic cemeteries, *if there were a Catholic cemetery in the place*: "Ritus ecclesiasticos nolumus adhiberi in sepultura fidelium, quandocunque eorum corpora sepeliuntur in coemeteriis sectarum; vel etiam in coemeteriis profanis, quando

adsunt coemeteria Catholica" (n. 391.) The Bishops evidently wished to indicate the distinctive prerogatives of a positive profession of faith, which under the neutral system of burial are in danger of being gradually eliminated.

The fact, however, that there were numerous conversions to the Catholic Church, created a practical difficulty if this law were carried out strictly. The danger of causing odium and estrangement in families otherwise well disposed toward those among them who had been induced to embrace the true faith of Christ, moved the Fathers of the next Plenary Council to mitigate the law above cited. Accordingly they decreed that Catholics who owned burial lots in non-Catholic cemeteries, either obtained before 1886, or at any time in good faith, were entitled to burial with the Catholic ceremonial in the church or in the house; and unless special reasons, approved by the bishop, counseled a different course, such Catholics might have their graves blessed in the usual way according to the faculties granted to our Bishops by the S. Congregation of Propaganda. The decree makes no distinction between converts and others, but speaks of Catholics who have lots in non-Catholic cemeteries: "Cum agitur . . . de istis Catholicis qui pariter ante legem latam proprium fundum habuerunt, vel certe sine ulla fraude post legem acquisierunt, declaramus in istis casibus licere ritus ecclesiasticos adhiberi, sive domi sive in ecclesia . . . et declaramus insuper correctionem S. Congregationis de Prop. Fide de loculo benedicendo . . . in istis casibus esse observandam" (n. 318).

A pastor, while not free therefore to associate himself with sectarian services that would give the lie to the profession of the faith which the Church represents, is bound by the law of charity to give to the deceased Catholic and his immediate friends or family the consolations derived from the religious rites. These consolations they desire and they are often prevented from sharing in them fully by reasons not of any protest publicly expressed, but mostly through the lack of previous training or similar opportunities which would make them embrace Catholic truth. How far this holds true in individual cases is a matter of discretion which the law cannot define. Hence the judgment of the bishop is as a rule re-

quired to determine a pastor's course where the latter has any doubt. It may be well to remember in practice that there is in America not so much of the type of Protestantism which we associate with sectarian protest, and that the cemeteries open to all classes of persons cannot be regarded as Protestant in the sense in which the term is applied to Lutherans to-day or of the sixteenth century. Baptized "Protestants" who profess no particular creed, whatever church they may happen to go to occasionally, do not differ very materially before God from Catholics who profess their faith only in name by a perfunctory attendance at Catholic worship, and to whom we usually give the benefit of any doubt as to their sincerity when it comes to burial.

THE DIFFICULTY ABOUT CEPHAS.

To the Editor, THE ECCLESIASTICAL REVIEW.

St. Paul spoke to James, Cephas, and John about St. Peter. Paul was the speaker; Cephas and his friends the ones spoken to; St. Peter was the one spoken of. (Gal. 2: 7-9.)

Paul, Cephas, and Peter, are three individuals as distinct as the three persons in Grammar.

So intimate was the unwavering friendship, and so great were the affection and agreement between St. Paul and his dear brother and constant defender, St. Peter (Act. 15: 7-11 and 25-26; II Pet. 3: 15), that the Church has united the feasts of both apostles and celebrates them as one, on the same day, 29 June.

SS. Peter and Paul were the great apostles of the Gentiles: Cephas and his friends would do nothing for the Gentiles.

St. Paul during his lifetime did not enjoy the reputation he has now. Some, even of his own converts, thought that Apollos and other disciples were his superiors. St. Paul had trouble with John (Act. 13: 13; 15: 38) and sometimes even with Barnabas (Act. 15: 39), but Cephas and a certain James mentioned in I Cor. and Gal. caused him more trouble than any others.

They thought that St. Paul had no right to preach to the Gentiles and to put them on a par with the Jews. The fact that St. Peter had been divinely authorized to treat Jews

and Gentiles alike (Act. 10), which perhaps they grudgingly admitted, did not justify Paul in their eyes, in doing the same.

To convince them that he had a divine right to act as he did and preach to the Gentiles, St. Paul used the following argument:

The miracles wrought through Peter, in his apostleship to the Jews, proves that his work had God's sanction—which was admitted by all.

But, God has given the same sanction to my work amongst the Gentiles, for He has confirmed it by miracles like those that He has wrought through Peter (Gal. 2:9).

The conclusion was evident and unanswerable; so James, Cephas, and John gave St. Paul and his friend Barnabas the right-hand of fellowship (Gal. 2:9), at least for a time.

Cephas was the very opposite of SS. Peter and Paul. They preached to the Gentiles; he would not preach to any but Jews.

Was Cephas one of the Seventy Disciples?

Cephas had seen the Lord (I Cor. 15:5): so possibly he was one of the Lord's Seventy Disciples, or apostles, as they are called in early Christian writings. But since many had seen the Lord, and since Jesus had other disciples besides the Twelve and the Seventy, from the Scriptures we cannot tell whether Cephas was one of the Seventy or one of the third group of disciples.

Pope Clement (A. D. 30-100), companion of St. Paul (Phil. 4:3), third successor of St. Peter, and contemporary of all the disciples, calls Peter, Peter (I Ep. 5) and calls Cephas, Cephas (I Ep. 47). He does not call Cephas Peter, as they do who confound the two; but the most that can be inferred from his words is that he distinguishes both men; he adds no traditional information to that found in the Scriptures.

The first[1] ecclesiastical writer to do so is Clement of Alexandria, who was born A. D. 150, half a century after the death of St. John. "This is the account of Clement in

[1] Irenaeus and Tertullian the contemporaries of Clement of Alexandria, are not giving traditional information; they are taking Marcion's ground and are refuting him from his own standpoint. Marcion was the first to say that Cephas was St. Peter.

the fifth book of his Hypotyposes, in which he says that Cephas was one of the Seventy Disciples, a man who bore the same name as the apostle Peter, and the one concerning whom Paul says, 'When Cephas came to Antioch I withstood him to his face'." [2]

Eusebius, who mentions Marcion so often, must have heard of Marcion's opinion, that Cephas and St. Peter were one and the same person; but Marcion's opinion may not have been taken seriously in Eusebius's time; at any rate he did not think it worthy of notice.

In Clement of Alexandria's time there were no controversies that would be favored by making Cephas one of the Seventy, rather than one of the other two groups of disciples, so Clement's statement did not spring from controversial needs; it is not exegetical, for all that can be inferred from the Scriptures is that he was a disciple; it is not related as mere hearsay, like some of Clement's statements, but as a historical fact.

St. Paul's expressions concerning Cephas and his friends: "false brethren" (Gal. 2:4), "them who seemed to be something" (Gal. 2:6), "who seemed to be pillars" (Gal. 2:9), bitter and satirical though they be, are not sufficient to overthrow the oldest tradition concerning the group of disciples to which Cephas belonged.

However, many of those who consider Cephas as different from St. Peter as he was from St. Paul, think that there is not sufficient evidence that he was one of the Seventy.[3]

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[2] Eusebius, *Hist.* 1. 12. 2.

[3] In the "Constitutions by the hand of Clement and the Ecclesiastical Canons of the Holy Apostles" a work of the third century, we have the following:

"Cephas said: Let three widows be appointed", etc.
"Andrew said: It is useful, brethren", etc.
"Peter said: We have already given", etc.
"John said: Ye have forgotten, brethren", etc.
"Cephas said: Ye remember some", etc.
"James said: How then, in the matter", etc.

(Lagarde's *Reliquiae Juris Ecclesiastici,* Harnack's *Texte und Untersuchungen* ii. 1, 2.)

Cephas who is here so clearly distinguished from Peter, does not appear as one of the Seventy.

ADDITIONAL NOTES ON THE ENGLISH TE DEUM.

Among the curious ascriptions of the tune should be mentioned that to Luther in the Protestant *Chants Chrétiens* of 1834; and the *Hymnal Companion to the Prayer Book* (Boston, 1885, No. 257) styles it a "Huguenot Melody". This hymnal also uses the tune for its No. 28. The La Salle Hymnal (New York, 1913) issued by the Christian Brothers, still ascribes it to "Peter Ritter" (1792), as does the Presbyterian Hymnal, 1895, which uses the tune for three different hymns. The first edition of the Presbyterian Hymnal (1874) used it for only two hymns, and one may conclude that it had grown in popularity in the interim. It is also given in *In Excelsis* (New York, 1900, No. 32) and is ascribed to Ritter.

In the October issue, 1913, of THE ECCLESIASTICAL REVIEW attention was called to the newer version of the Te Deum:

> God of Might, we sing Thy praise,
> Lord, we hail Thy kingly power;
> Trembling earth Thy will obeys,
> Highest angel, lowest flower.
> Birth and death of fleeting time
> Limit not Thy life sublime.

The fourth stanza of this translation is:

> Great Apostles of the King,
> Prophets famed in sacred story,
> Ranged in many a radiant ring,
> Chant Thy never-ending glory,
> Father, Son, and Holy Ghost,
> Theme of all the Martyr host.

The Rev. John McBride writes from Parkersburg, W. Va., that some ten years ago he issued for the use of his congregation a collection of hymns giving the Te Deum with this stanza interpolated in Father Walworth's version, and is inclined to think that it brings out the meaning of the original Latin with greater exactness than the corresponding one of Father Walworth. It is indeed a felicitous stanza, but nevertheless omits the thought of the Latin ("Te per orbem terrarum sancta confitetur Ecclesia") which Walworth so skilfully included in his translation.

The Rev. Charles Kotlarz, of Wagner's Point, Md., mentions three recently issued Polish hymnals which do not give

the tune, and offers the reason. Whether one sympathizes with it or not, it is so interesting as to deserve full quotation here. His letter (7 October, 1913) is as follows:

Allow me to forward you two more Polish hymnals:

1. The "Spiewnik Koscielny"—which means the Church Hymnal—is compiled by Rev. Francis Walczynski, who is canonicus cathedralis and Church Music professor at the Organists' School at Tarnow. Father Walczynski studied music at Ratisbon. His hymnal was edited at Tarnow and is officially introduced in Austrian Poland.

2. The "Spiewnik Parafialny"—which means the Parish Hymnal—is compiled by Rev. Leo Moczynski, who is cathedral choir director and Church Music professor in the seminary at Wloclawek. Father Moczynski studied music at Ratisbon. His hymnal was edited at Warszawa and is officially introduced in all Russian Poland.

3. Mgr. J. Surzynski studied music at Leipzig, Rome and Ratisbon. His hymnal was edited at Poznan and is officially introduced in German Poland. The correct title of his hymnal is "Spiewajmy Panu"—which means Cantemus Domino.

Permit me now to say a few words concerning the "Grosser Gott wir loben Dich." This hymn is contained in none of the three Polish hymnals, and this because it is most probably not of Catholic origin. It comes from the so-called Josephinistic era, which in fact ought to be called the Theresianistic one, as this era was initiated by Queen Maria Theresa, whose husband and all advisers were fervent members of the masonic lodge. Following her masonic advisers Maria Theresa forbade the hierarchy to communicate with Rome, she installed bishops and pastors and at pleasure deposed them, she sent an insulting letter to Pope Clement XIV, saying that she alone was the head in Church matters in Austria. She prescribed books for schools and hymnals for churches and no book or hymnal was allowed to be used, if not previously approved by her masonic advisers. No wonder that the hierarchy in Austria *nolens volens* permitted the use of hymnals edited and prescribed by the masonic government of Maria Theresa. So we come to the hymn "Grosser Gott wir loben Dich," contained in the "Catholic" (?) hymn book of Vienna, of which Dr. W. Bauemker is speaking. In his "Historya polityczna Kosciola w Galicyi za rzadow Maryi Teresy" (which means "The political Church History of Galicia under the government of Maria Theresa") Mgr. Ladislaus Chotkowski writes *in extenso* about the character of the "Catholic" (?) Queen Maria Theresa and her nefarious policies concerning

Church matters in Austria, and it is that political history from which I have taken all the above mentioned facts. Mgr. Chotkowski was formerly professor at the seminary in Posen, but had to leave his position and the country at the time of the Kulturkampf, and is now for the past 27 years professor of Church History at the Polish university of Krakow, Austria. For the publication of his political history he used the archives of Vienna and Rome.

In conclusion I wish to remark that Mgr. Surzynski in the preface to his hymnal, page vi, calls attention to the fact that he endeavored to avoid all the hymns composed during the Josephinistic era.

Additional information has come to hand respecting Mangan's beautiful translation of the Te Deum. W. H. Grattan Flood, Mus. D., K.S.G., writes briefly under date of 27 October, that "Both Fr. Meehan and O'Donoghue refer to Clarence Mangan's fine translation of the Te Deum, which (as also his translation of the Stabat Mater) appeared in Duffy's Irish Catholic Magazine in 1847." The Rev. W. Hickey writes (19 October) from Leeds, England, giving most interesting extracts that absolutely establish—were any additional confirmation needed—the authorship of Mangan:

I have looked carefully through *The Poems of Mangan* edited by Mr. D. J. O'Donoghue, and through Father Meehan's editions of the *German Anthology* (2 vols.) and *The Poets and Poetry of Munster* — both works containing Mangan's translations — but in none of them can I find his version of the *Te Deum*. However, I give the following extracts in proof of my statement that the translation you refer to in your article is by Mangan.

"In 1847, Mr. James Duffy published the *Catholic Magazine*, the first volume of which was edited by, among others—(Father Meehan himself was chief editor)—D. F. McCarthy, R. D. Williams, and John Kerrigan, P. P. of Templederry. Mangan contributed to its pages the delightful metrical paraphrase of the first chapter of Jeremias' "Lamentations", "The Death and Burial of Red Hugh O'Donnell", the weird "Legend of the Clans of Unterwalden", and a brilliant translation of the Eucharistic Hymn "Te Deum Laudamus", composed not by St. Ambrose, but by St. Nicetus, bishop of Treves, in 527." (From Father Meehan's Preface to the *Poets and Poetry of Munster*, p. xiv.)

"He (Mangan) gave comparatively little of his work during 1847 to the "Nation"—it was in the "University Magazine" that most of his subsequent writings appeared. He, however, wrote a few excellent poems for the "Irish Catholic Magazine" which was published by James Duffy and edited by Father Meehan, who gladly found employment for the poet on his staff. It only lasted a little over the year, but during its existence he contributed to it, among other things, a notable "Lamentation of Jeremias over Jerusalem", "Father Klaus of Unterwalden", "The Death and Burial of Red Hugh O'Donnell", the remarkable translation of "St. Patrick's Hymn before Tara", "David Lamenteth Saul and Jonathan", a "Te Deum Laudamus", the "Stabat Mater", and one or two other pieces, Irish or religious." (From D. J. O'Donoghue's "Life of Mangan", pp. 186-87.)

The varied information given in the above letters from interested correspondents may prove of service to the future historian of our English hymnody. Our separated brethren have written many volumes illustrating attractively the history and uses of their hymns, and such literary work is not without its devotional use and stimulus to congregational song.

H. T. HENRY.

PARAPHRASE OF PSALMS 42, 57.

PSALM 42: "JUDICA ME DEUS."

(*Feria tertia. Lauds.*)

As at this altar I am called to serve God,
Knowing the great guilt of my sins against Him,
I implore pardon from the Judge eternal
Standing afar off.

Be then my Judge, God, Thou who knowest all things,
Give Thou Thy sentence in my favor and from
Crowds that are sinful far away remove me;
Hallow my priesthood.
From the defilement of the man of evil
And from my foeman in the darkness lurking
Save me, for Thou, God, art alone my refuge:
Thou art my power.
Why shouldst Thou cast me from Thy holy altar?
Why should I go sad by my foe afflicted?

Send but a ray down of Thy truth upon me,
Light ever joyful!
God's light and truth have ever been my leaders;
They safely brought me to this holy mountain;
They made me find home in the tents where Thou, Lord,
Hidest Thy Glory.
Yea I must enter and approach God's altar—
God, who did cheer me from the days of childhood,
Him I praise playing on the harp within me
Melodies to Him.
Why shouldst thou sorrow, O my soul, and trouble?
Trust thou in God whom I ne'er cease praising,
Him only Saviour of my soul and Sov'reign,
Lord of my being!

NOTES ON PSALM 42.

This Psalm is in reality but the third strophe of the previous Psalm: *Quemadmodum desiderat cervus,* as is at once obvious from the repetition of the refrain: "Quare tristis es anima et quare conturbas me, spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei et Deus meus," which occurs in the middle and at the end of Psalm 41. The original meaning therefore of this third couplet can only be understood in conjunction with the two preceding ones. The brief note of Cardinal Mercier on the *Judica me* [1] will suffice: "Psalms 41 to 48 all seem to belong to the time of Ezechias and the invasion of Sennacherib. Psalms 41 and 42 are really one. The Psalmist, forced by the invading armies to flee from the Temple and hide beyond the Jordan in the mountains of Hermon, is mourning over his exile. He first pours out his heart in painful longings and then conceives the steadfast hope that a day will come when he will once more see the Temple of the Lord. In a spiritual sense he gives expression to the yearnings of man, exiled by sin from God and heaven, sighing for the promised Redeemer. On the lips of the priest the Psalm is intended to reveal the fervor of a soul that grieves to see its intercourse with God impeded by the preoccupations and pitfalls of a profane and perverse world, and it embodies a confident appeal for light and power from on high to keep it more entirely and faithfully attached to its God."

[1] *Retreat to his Priests.* Beyaert. Bruges. 1912, p. 271.

The present translator adds the first Sapphic strophe to express the Church's intention in making the priest descend to the foot of the altar and prefix this Psalm to his confession of guilt in the Confiteor.

Verse 1. Judica me Deus: the original sense of the Hebrew text is: Give judgment between me and my enemy and decide in my favor; *discerne causam meam*: be my advocate and fight my cause for me.

V. 4. Qui laetificat juventutem meam. A direct translation from the Hebrew would be: "ad Deum laetitiae exultationis meae," but the text is somewhat suspicious. The ordinary word for youth (ne"ûrim) finds no support in the Hebrew, but I suspect an earlier text to have read a ayin instead of a gimmel in *gili* and understood this word as "babyhood"; or (though less probably) to have had *yalduthi* instead of *gili*. The Latin fits in too well with the context to be a mere invention. As in Arabic the corresponding word is written with a dotted ayin and the sound of this letter was closely similar to the gimmel (v. g. Gomorrah for "omorrah), the substitution of gili for "oli is not unlikely.

Psalm 57: "Si Vere Utique."

1-5 Iambic; 6 Dactylic acatal.

(*Feria quarta. Sext.*)

If then your boasting mouth be always full,
And righteousness your vaunt, O sons of men,
Give judgment on your neighbor righteously!
For in your heart you scheme iniquity;
In all the land your cunning hands are felt,
Working unseen.
Ye hoary sinners, from your mother's womb
Estranged from God and aliens to all good!
Ye started on your evil path so soon;
Ere they had swathed in bands the new-born babe,
Ye seem to have already plainly shown
Instinct for sin.
As vilest poison, spat from serpent's tongue,
Such is their venom, cast at fellow-men.
No viper brood so bad but can at times
Be charmed by the magician's artful tune,

But they have stopped their ears and made themselves
Deaf to all good!
Now God shall break their teeth within their mouth
And draw the evil fangs of Satan's cubs.
Then all their rush and roar of strength shall come
To nought, as water-torrents splash along
To die away in sand, and their fierce might
Ends in a pool.
God's arrows fall on them in steady hail
And He will not unbend His bow till all
His foes are down. Or as a lively flame
In guttering wax soon burns the whole, so God
Devours them. On them comes the scorching heat
Blinding them all.
Before your thorns have grown into a bush,
Before your crime has known maturity,
When still you are in fullest prime of life,
God's anger takes you off. Though welcoming
God's vengeance, of the sinner's blood the just
Washes his hands.
Thus man can read the history of sin;
And while he sees its fate before his eyes,
Say Righteousness is not without its fruit on earth,
While in the heavens above there rules a king
Who, knowing town and country, land and sea,
Judges the earth.

NOTES ON PSALM 57.

Both contents and phraseology of this Psalm suggest its extreme antiquity. It almost sounds as a prophecy of Amos or Osee against the corruption in high places and the flagrant injustice of the law courts of Israel in their time. Perhaps this fierce indictment of oppression and unjust judgment was not at first conceived as a song to be sung by the lips of the people, but in the time of national upheaval it was adopted as a battle-song of the oppressed, and God willed that this inspired Marseillaise—if such a comparison be not thought irreverent—should be embodied in the hymn-book of God's people. The Psalm is clearly divided in two parts, the first descriptive of the wickedness of corrupt judges, the second descriptive of God's judgment on them. The last verse of the Psalm is the answer as it were to the first; one might de-

spair of finding a just judge in Israel, but on seeing God's judgment on the wicked, one realizes that piety is not useless, that in fact Jehovah himself rules a just judge in the land.

Verse 1. Si vere utique. The exact value of the Hebrew particles here is not quite certain, and they have been rendered in a number of different ways. Instead of being a conditional sentence with an apodosis, the two sentences are perhaps simply coördinate and are ironical: "So then indeed you are speaking justice?" "In equity you judge the common man?" The phrase "Bney âdâm" refers here as elsewhere to the *plebs*, the common man as distinct from the aristocracy, to whom the judges belong.

V. 7: intendit arcum suum donec infirmentur. In Hebrew: he treads his bow till they fade; but this is so unsuitable to the context and such a mixed metaphor, that the suggestion has been made to read "yadôru kahasir" instead of "yidrok hisav," which in unvocalized Hebrew only involves the change of one consonant, resh for vav. The meaning then would be: they are luxuriant as grass, but as grass also they wither away. This suits the previous comparison well, in which they are compared to a mountain torrent drying up in summer.

V. 8: Supercecidit ignis et non viderunt solem. The word *cera*, wax, has also been rendered from the Hebrew *snail* or, with a slight change, *flood*, and the words *supercecidit ignis* by "the untimely birth of a woman". In consequence the passage is a well-nigh desperate puzzle. The simile of the wax swiftly running on the approach of fire and thus signifying the destruction of the sinner by the flame of God's anger, is quite frequent and plain and probably meant here, but the addition: "they gaze not on the sun" remains obscure.

V. 9: Priusquam intelligerent spinae vestrae rhamnum. The Hebrew is often rendered: "Before your pots shall understand a thorn", and the meaning is supposed to be: "Before you can begin your enjoyment", "before your pot boils", to put it in homely fashion; the burning brambles are held to be the fuel of the camp-fire. All this however is so forced that the meaning suggested by the Latin is at least as likely to be the true one as that read into the Hebrew. The passage remains uncertain.

V. 10: manus suas lavabit in sanguine. In the original the meaning doubtless is that the just delights that he shall wash his hands in blood. The translation slightly modifies the sentence, so as to express a sentiment more natural to the ordinary reader of the Breviary. The remainder of the translation merely draws out the moral of this Psalm at greater length, without any verbal counterpart in the text.

J. ARENDZEN.

St. Edmund's College, Ware, England.

"INTEGRUM PSALTERIUM PER SINGULAS HEBDOMADAS."

(*A Suggestion anent the Reform of the Breviary.*)

The latest regulations concerning the recitation of the Divine Office have been the subject of discussion among a number of priests. The reiterated pronouncements about the greater convenience and the shortening of the Office have been diversely criticized. There was no acrimony in the discussion; it was rather quiet and deliberate. The worst that was said is that the Holy Father's intention of restoring the Canonical Hours as much as possible is not being carried out by the scheme proposed in the actual rubrics, and that during the year 1913 about one-third of the Offices deviated from the purpose which inspired the *Divino afflatu.* Every priest will no doubt approve the distribution and disposition of the Psalms. The principle that governs the new order is truly admirable. One is therefore forced to regret that, when reduced to practice, there are so many days on which it is not observed. Would it not be possible to carry out the project of the reform and recite the Psalms with their Antiphons as arranged in the New Psalter every day of the year, no matter what the feast may be?

It is true, some beautiful antiphons of some special feasts should have to be sacrificed; but it is equally true that, as matters now stand, some beautiful Psalms fail to be recited every week. I venture to make a proposition which, though it may appear to some drastic and radical, ill-timed, and not likely to be heeded by the Commission, is nevertheless, I contend, not devoid of common sense and practicality. If no good will come from the suggestion, it can do no harm.

The following scheme, tentatively outlined, would be both clear and simple; it would avoid the necessity of the distracting search in the rubrics and ordo, and so keep us from losing patience and give the average priest not addicted to ordo-making a fair chance of reciting the Office *digne, attente, devote*, with a distinct note of piety; a plan which, above all others so far suggested, will insure the recitation of the whole Psalter every week during the entire year.

The scheme is as follows:

Aperi, Domine.

Invitatorium, etc.

Matins:

The Psalms of the three Nocturns together with their Antiphons are recited from the Psalter, every day without exception, no matter what the feast.

The Lessons of the First Nocturn are always *de Scriptura occurrente cum Responsoriis de Tempore*, no matter what the feast.

The Lessons of the Second Nocturn are of the saint or the feast with the Responsoria proper or common.

The Lessons of the Third Nocturn are always *de Homilia* with the Responsoria proper or common.

If there are but three Lessons, provision is already made in the Psalter.

There is no historical ninth Lesson; never *e tribus* or *e duabus fit una.*

The ninth Lesson of a vigil is recited.

Lauds:

At Lauds the Psalms together with their antiphons are recited from the Psalter every day, no matter what the feast.

There are no II Lauds.

There is no commemoration of saint or feast at Lauds.

The *Suffragium de omnibus Sanctis* is recited every day of the year without exception.

There are no Preces at Lauds.

If only Matins and Lauds of the Officium defunctorum are sung or recited, the Psalm *De profundis* is added after the Oratio. This Psalm is omitted after Lauds, if Vespers are also recited that day.

Little Hours:

Prime consists of the hymn, antiphon, and three Psalms. There are never four Psalms at Prime.

The Symbolum is recited on Trinity Sunday only.

The Capitulum, Responsorium Breve, *oratio diei*, complete Prime.

There are no Preces at Prime, Tierce, Sext, None.

Vespers:

The Psalms together with their antiphons are recited every day, no matter what the feast.

Capitulum, hymn, oratio, of the saint or feast.

There are no commemorations at Vespers.

There are no Preces at Vespers.

Complin:

Complin is recited every day, as in the Psalter.

There are no Preces at Complin.

During the Penitential season, i. e. from Septuagesima Sunday until Easter, the Psalm *Miserere* is recited every day at the end of the Office, immediately before the Sacrosanctae.

Reasons for the changes suggested.

There are many saints in the Roman Martyrology who never get a mention in the Office.

There are always some saints whose feasts are omitted during one year or another. Hence the omission of all special commemorations and making the Suffragium de omnibus Sanctis of daily obligation, seem to be reasonable enough.

The Preces are omitted because in one form or another they are said in the liturgical prayers, either at Mass or in the Psalms from which most of them are taken.

The Canon of the Mass supplies the daily prayer for the Holy Father and for the Ordinary of the Diocese.

The Holy Father has shown in a striking manner how to make a radical change look like a most reasonable one, by reducing the unwieldly First Nocturn of the Sunday Office to the proportions of the Second and Third Nocturns. This has suggested the plan of making Prime uniform with Tierce, Sext, and None.

There is no doubt that the scheme suggested is so lucid that it eliminates all possibility of making mistakes in the recitation of the Office; so simple and direct that it reduces the occasions for distractions, "lightens the burden", and makes the Office a prayer—"plena devotio"—rather than a study of exceptions to the general rubrics, and does not sacrifice anything of the essential beauty and symmetry of the Canonical Hours.

One more word is added to make this scheme perfect, and it may be expressed thus: When the Holy Father shall have imposed upon the whole Latin Church one uniform ordo, then the long cherished hope of an ideal liturgical prayer shall be realized.

J. B. SCHEIER, C.S.C.

Notre Dame, Indiana.

THE QUESTION OF DISPENSING FROM THE "CAUTIONES" IN MIXED MARRIAGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

This question of dispensing from the "cautiones" turns entirely, it appears to me, upon the natural law. The Church not merely will not, but dare not, contravene a divine law of nature. The natural law in the present instance teaches that it is an immoral act to promote, by sanctioning, the bringing up of children in error. To satisfy that law guarantees are required. Where the children are already being, or have been, brought up in error, and nothing can arrest or undo the damage, the sanction aforesaid can neither be given nor withheld. And this already indicates the difference in the attitude of the Church toward a marriage about to be contracted and one that has to be revalidated. In the first of the two cases given, p. 710,[1] the words "dummodo Oratrix spondeat serie se curaturam totis viribus educationem totius prolis in religione catholica"; and in the second, the words: "quatenus impositum fuit matri onus baptismi et educationis prolis totis viribus curandae", imply that the Church considered, under the circumstances, the mother's sincere promise a "cautio" sufficient to satisfy the moral law.

[1] ECCLES. REVIEW, December, 1913.

"Does the Church, in permitting a priest to be present incidentally at a marriage where no guarantees are given, thereby sanction that marriage?" is a question that might be answered by some competent person. In every case I maintain that the Church never infracts the natural law.

J. A. M.

In answer to the question proposed by J. A. M., we should say that, in permitting a priest to be present at a marriage where the guarantees are not given, the Church sanctions such a marriage to the same extent as the prodigal's father in the Gospel parable (Luke 15: 11-32) sanctioned the son's claiming of his inheritance and his going abroad to risk his happiness. The Church hopes for her wayward child's return. She never denounces, but reluctantly grants, what their native right of freedom allows her subjects to choose.

THE BISHOP AND THE PRIVILEGE OF THE MIDNIGHT MASS.

Qu. I am under the impression that the Holy Father about three years ago granted permission to give Holy Communion to the faithful at Midnight Mass on Christmas, where permission to have the Midnight Mass had been obtained for chapels and churches.

If such permission was granted by Rome, is it necessary to get a further permission to this effect from the bishop? May the bishop withhold it?

If it was not granted by Rome, is it necessary to apply individually to Rome, or can the bishop grant the permission?

Resp. The privilege of Midnight Mass and the distribution of Holy Communion at such Mass was granted to Religious and Seminaries for their chapels. For churches at large it must be obtained from the S. Congregation of the Sacraments.

Ordinarily such privileges, especially for public churches, are obtained through the bishop. In any case the bishop must be informed of the privilege having been granted; and if he deems it proper he may stop its use, since, as Ordinary, he is the responsible judge of the conditions that may render the indiscriminate exercise of such privileges within his jurisdiction detrimental to the cause of religion. All privileges granted by the Holy See to individuals are subject to this limitation and approval by the local Ordinary, unless the

power of the latter be expressly suspended. Even general decrees of the Holy See may be withheld from execution by the Ordinary; only in this case he must give justifying reasons to the Roman authority for failing to obey a universal law of discipline.

"BLESSED" OR "BLEST BE GOD"?

Qu. The matter which I submit to you for solution may at first sight appear very trifling, but considering it in its relation with the public office of the priest, it assumes, I think, decided importance.

In the recitation of the prayer "Blessed be God" after Benediction, should the word "blessed" be pronounced as one or as two syllables? If it is a participle it is one syllable (blest), but if it is an adjective, it is two syllables (blessed). Now the fact is, nearly all priests pronounce the said word with two syllables. Please give the correct pronunciation for the enlightenment of many priests.

R. E. B.

Resp. We take it that the meaning of the phrase "Blessed be God" as contained in the prayer referred to, is equivalent to "Let us bless", that is to say, "honor, exalt, praise, glorify God". In this sense the verb "to bless" is recognized as proper. "Blessed" is therefore a verb, not an adjective declaring God to be blessed, for that is a fact needing neither our prayer nor wish, any more than does the fact that God is omnipotent. Being a prayer and implying an invitation, desire, or mild imperative, to join in declaring the glory of God, "blessed" in the case given may be considered to be a participial form of the verb. But that does not sanction the substitution of "blest" for "blessed", since not only are both forms recognized as participial, but the more emphatic and solemn form implied in the prayer is distinctly preferable; or as Latham, the editor of Johnson's Dictionary, in his *Handbook of the English Language,* says: "In reading the Scriptures we say *blesséd,* though in current speech we say *blest.*"

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Acts. Dr. E. Dentler has translated and interpreted Acts [1] in popular form and with apparatus scientific enough for the busy parish worker. He hopes to bring the people more generally to read Acts and priests to make greater use of the book in preaching.

Two useful Protestant works are those of Dr. J. M. Wilson [2] and E. Preuschen.[3] The former hails Harnack's date of Acts, i. e. the end of A. D. 62, with more finality than Catholic scholars assign to the decrees of the Biblical Commission: "It may be doubted whether the question of date will ever be seriously raised again." Dr. Preuschen, like his fellow editors of the same collection of commentators, goes the way of advanced criticism. He thinks to find inexact and unhistorical statements in Acts; and a hopeless discrepancy between Galatians and Acts. Even when there is agreement, as in some circumstances given by both Acts 15 and Gal. 2, the explanation is extensive reëditing of Luke's work. The Western Text of Acts is "an overwrought text through and through, touched up by a clever and well-informed man".

Father Urban Holzmeister, S.J., New Testament Professor of the University of Innsbruck, contributes an interesting study of St. Paul's appeal to Caesar from the jurisdiction of Festus (Acts 25: 1-12).[4] A careful analysis of the appeal is made,—its right, the reason of it and the effect are examined in detail. Theodore Mommsen thinks there is no need to take it the judge made a mistake which caused Paul to use his rights. Fr. Holzmeister has the contrary view. Up to this it was not clear that the Apostle would be deprived of the rights of a Roman citizen. Just so soon as it appeared that Festus intended to handle his case according to Jewish

[1] *Die Apostelgeschichte*, pp. lxxii, 483. Morgentheim, 1912.

[2] *Origin and Aim of the Acts of the Apostles.* New York: The Macmillan Co., 1912.

[3] *Die Apostelgeschichte.* Handbuch zum N. T. iv, 1., pp. x-160 with two maps. Tübingen: Mohr, 1912.

[4] "Der heilige Paulus vor dem Richterstuhle des Festus", in *Zeitschrift für katholische Theologie*, 1912, vol. 36.

law, St. Paul expressed his desire for that Roman justice to which his citizenship gave him right; and appealed to Caesar.

2. The Apostolic Decree. Still the battle is indecisive in regard to the original text of this important document of the first council of the Church.[5] Dr. E. Preuschen, the radical critic above quoted, opines it was his unknown but clever higher critic of days gone by who was to blame for the odd Western form of the Apostolic Decree. And yet this very Western form receives much respect from rather critical scholars.

Professor Conrad H. Moehlmann, Rochester Theological Seminary, thinks the maligned Western to be the original reading.[6] The two forms or readings are called the "three-clause" and the "four-clause" text. The great uncial MSS. Sinaitic, Alexandrian, Vatican, etc.,—give the "four-clause" text; and command converts from Gentilism to abstain from meats offered to idols, from blood, from things strangled and from fornication. Codex Bezae (D), the Old Latin, Irenaeus, Tertullian, etc., favor the "three-clause" text,—abstinence from meats offered to idols, from blood and from fornication; and D adds the Golden Rule," "Whatsoever ye would not have done unto yourselves, do ye not unto others". The authenticity of καὶ πνικτῶν, "from things strangled", in the four-clause text is very doubtful. The three things prohibited in the three-clause text are clear and definite; πνικτῶν is indefinite and is generally found in close connexion with αἷμα to define it. If we follow some MSS. of the Vulgate and some of the Latin Fathers who read *sanguine suffocato*, we get the definite prohibition of the "blood of things strangled"; and this prohibition is readily explainable with the other two. The decree is not a food-law even in any part; but has to do entirely with moral conduct.

Resch[7] goes to great lengths to show that the Council which met at Jerusalem did not prohibit the eating of certain meats but insisted upon three fundamental and timely rules of moral conduct. Idolatry, blood and fornication were

[5] Acts 15:28-29 and the two connected verses 15:20, 21:25.

[6] "Historicity of the Apostolic Decree". *Biblical World* (Nov. 1912), pp. 318-329.

[7] *Das Aposteldekret nach seiner aüsserkanonischen Textgestalt*, 1905.

meant in a broad sense; they covered the entire field of wrong doing. Idolatry referred to all sins against God; fornication, to all sins against one's body; blood, to all sins against one's neighbor. In the New Testament, there are various groups of sins enumerated,—cf. Rom. 1:24-32; Gal. 5:19-21; Eph. 5:3-5; Col. 3:5-8; I Pet. 2:1; II Pet. 2:9-14; Rev. 17:3; and all these groups seem to be the "roots of bitterness" that lead to deeper roots of the three fundamental sins of Acts 15:29.[8]

Harnack[9] takes sides with Dr. Resch. So too does Dean Furneaux, who writes in his edition of the Acts:[10]

> Harnack has shown conclusively that three things are forbidden, all of them moral, — idolatry, fornication and murder . . . The words "and from what is strangled" are an early gloss written in the margin by some one who misunderstood the "blood".

This Resch-Harnack theory of a three-clause moral law instead of a four-clause food law seems to date back to Hilgenfeld[11] and to Wellhausen[12] and has received the support of such English scholars as Professor Kirsopp Lake of the University of Leiden,[13] Dr. E. H. Eckel of Wadham College, and S. A. Devan of Christ Church, Oxford.[14] Against the Resch-Harnack theory and in favor of the four-clause text and food-law are the recent commentaries of Wendt, Professor of the University of Zürich, and of Rudolph Knopf, in the series edited by Joh. Weiss,—besides the work of Dr. Preuschen which we have cited. Moreover, the text of von Soden[15] is four-clause and not three.

Probably the most insistent opponent to the Resch-Harnack theory is Dr. Sanday, Lady Margaret Professor of Divinity, Oxford, and Canon of Christ Church. On the seventieth birthday of Dr. Theodor Zahn, a memorial volume of essays

[8] Cf. *op. cit.*, p. 108.

[9] *Beiträge zur Einleitung in d. N. T.*, iii, Leipzig, 1908.

[10] Oxford, 1912.

[11] *Zeitschrift für Wissenschaftliche Theologie*, 1896, p. 625.

[12] *Noten zur Apostelgeschichte*, iii, 19.

[13] Cf. *Church Quarterly Review*, Jan., 1911, pp. 353 ff., "The Earlier Epistles of St. Paul," London, 1911, pp. 48-60.

[14] *The Expositor*, July, 1913.

[15] Göttingen, 1913.

was presented to the veteran exegete; and to this volume Dr. Sanday contributed "The Apostolic Decree".[16] He held that the law was dietetic and local.

> As to any further difficulty from St. Paul's treatment of meats offered in sacrifice to idols, I confess that I think little of it. He could upon occasion become a Jew to the Jews. But the decree, we may be sure, made no impression on his mind. It *contributed nothing* to his Gospel. It was no outcome of his religious principles. It was just a practical concordat, valid in certain specified regions and under certain definite conditions. But when he was altogether outside these, among his own converts, he dealt with them by his own methods, and without any thought of the authorities at Jerusalem.

Such independence of the authorities at Jerusalem St. Paul never had; else had he never, at the very outset of his apostolic career, gone to Jerusalem to get the approval of those authorities in regard to his doctrine and discipline. True, in I Cor. 8:8-11, the Apostle tells his followers that it is a matter of indifference to eat meats offered to idols, since the idols are nonsensical and there is no such being in the world as the persons for whom the idols stand. But he here gives sane interpretation of the decree as a moral code. It was not the food that was prohibited but the acknowledgment of the false god by the eating of the food or the scandal that might come from even the seeming acknowledgment thereof. If Dr. Sanday took the decree as a moral law, he would not be so hard put to it in his effort to explain St. Paul's seeming disregard to the food-law in teaching the Corinthians.

Dr. Kirsopp Lake later took Dr. Sanday gently to task[17] in various details of the latter's argument. Thought Dr. Sanday, as D (Codex Bezae) and Irenaeus erred in adding the golden rule, they ought not to be trusted in their omission of "things strangled"; the same people left out "things strangled" and put in the golden rule (not to do to others what one would not have done to oneself), and that for the same purpose,—to change a food-law to a moral law. But,

[16] *Theologische Studien*, Theodor Zahn, zum 10 October, 1908, dargebracht, Leipzig, 1908.

[17] *The Early Epistles of St. Paul*, London, 1911, pp. 31, 50.

Dr. Lake argues, this is not the case. The evidence for the golden rule is not quite the same as that for the omission of "things strangled". Tertullian omits "things strangled" but does not insert the golden rule. In answer to these courteous rebukes, Dr. Sanday restates his case by examining once again the evidence for the Western reading or three-clause text.[18] No new light is thrown on the problem. The historical evolution of the food-law into a moral law is Dr. Sanday's evasion of St. Paul's teaching to the Corinthians on the question of meats offered to idols.

> There was no longer need to provide against Jewish sensitiveness. Hence the so-called "food-law" practically reduced itself to the question of meats "offered in sacrifice to an idol". In regard to these St. Paul gave the wise advice, not to ask too many questions, but in case attention were called to the origin of the meat set before you, to abstain in order not to offend tender consciences.

This evasion is less offensive than the former suggestion that the Apostle dealt with his own converts "without any thought of the authorities at Jerusalem"; and yet it is only an evasion. It is not yet proven by Dr. Sanday that in writing I Cor. (c. 52 A. D.), St. Paul meant to set aside a food-law which St. Luke recorded as an important law in c. 62 A. D. The evidence of I Cor. favors the three-clause moral law theory rather than the four-clause food-law theory. Especially is this so in regard to 10:25: "All that is sold in the shambles, eat ye asking nothing on account of your conscience." There is no harm in eating foods that have been offered to idols; the whole harm is in the act of idolatry by eating.

The most recent and thorough Catholic study of this moot question of the Apostolic decree is that wherewith Fr. Karl Six, S.J. won the Lackenbacher prize of the University of Vienna.[19] The thesis was published by the Biblical-Patristic Seminar of the University of Innsbruck,—a series of studies inaugurated by Fr. Fonck, the Rector of the Biblical Institute of Rome. The purpose of the writer is clear and

[18] "The Text of the Apostolic Decree", *The Expositor*, Oct., 1913, p. 295 ff.

[19] *Das Aposteldekret* (Acts 15:28-29) *Seine Entstehung und Geltung in den ersten Jahrhunderten.* Innsbruck, 1912.

to the point,—not to say all that might be said about the decree,—not, for instance, to take up men like E. Preuschen [20] and make good against them the historicity of Acts 15 as tallying with Paul's account of the Council of Jerusalem,[21] nor to examine the ecclesiastical and historical standing of that council,—but solely to explain the content of the decree. No new theories are ventured on. The literature of the subject is studied and correlated and the more or less certain conclusions of the safest and sanest exegetes are presented. He divides his monograph into two parts. In the first part, the origin of the decree is treated,—its occasion, meaning and purpose; in the second part, the worth of the decree in the first four centuries is set forth. Father Six favors the western or three-clause text and doubts the authenticity of πνικτῶν, "things strangled". The thoroughness of his study compares favorably with Coppieters' scholarliness in *Revue Biblique* [22] on the same subject.

The mention of the critical work done is this matter of the Apostolic Decree by Dr. Coppieters, Professor of Sacred Scripture in the Catholic University of Louvain, calls to our mind the commentary of his fellow countryman, Dr. A. Camerlynck, Professor of Sacred Scripture in the seminary of Bruges.[23] He defends the four-clause text as a moral law together with three local and transitory prescriptions. Excepting the prohibition of fornication, the decree is, in fact, a food-law. The purpose of the Apostolic body in this ordinance was to provide a *modus vivendi* and consequent peace and unity among the converts from Judaism and from Gentilism, to avoid the occasion of scandal to the Jews and to tide over a practical difficulty due to the necessarily gradual severing of the Church from the disciples of the synagogue.

We have noted the courtesy with which Dr. Lake and Dr. Sanday are carrying on their controversy. They seem to weigh their words with an extreme of delicacy in order not to offend. Would that Dr. Lake had such regard for the work done by Catholic scholars. He seems to have on the

[20] In *op. cit.* [21] Gal. 2.

[22] 1907, pp. 31 and 218.

[23] *Commentarius in Actus Apostolorum.* By A. Camerlynck, 6th ed., 1910, p. 295.

blinders of Protestantism when he squints at the Catholic Church. It is simply astounding that in a book issued in 1911 [24] this esteemed scholar should write of the Clementine Vulgate:

> No word of it may be altered, nor may variants be printed in the margin, so that officially, at all events, textual criticism in the Roman Church ended in 1592.

The falsehood of this sneering accusation is clear from the work the Benedictines are now doing for the revision of the Vulgate and from the *Collectanea Biblica* which are now being issued under the editorship of the same scholars.[25] It is also astounding that this courteous critic makes no mention of the writings of Le Bachelet, S.J.,[26] and of Prat,[27] but merely rehashes the old story of the calling-in of the Sixtine edition. "Some say merely because it was inaccurate, some because the Jesuits, whom Sixtus had offended, desired it." If Dr. Lake were to be so blind and unconscionable in other matters of criticism, his opinion would not be very much worth.

3. **Pan-Babylonianism.** It is a pleasure to note the ever-increasing number of Catholic priests who are devoting themselves to the study of Assyrian, Babylonian, and Sumerian literature. Too long has this field been left almost the exclusive demesne of the Pan-Babylonians who sought to discredit the Bible. They found certain facts of history, presented those facts with a vast deal of fictitious and prejudicious imaginings, and then scoffed at those who refused to accept the infallibility of such imaginings. And the only reason of the scoffing was, to all seeming, the fact that the conclusions were denied by men who were not Assyriologists. That reason now holds no longer. The Catholic Assyriologists are as Babylonian as are the Pan-Babylonians.

[24] *The Text of the New Testament.* By the Rev. K. Lake, Professor of New Testament Exegesis and early Christian Literature in the University of Leiden, London, 1911, p. 31.

[25] Vol. I: *Liber Psalmorum juxta antiquissimam Latinam versionem nunc primum ex Casinensi cod. 557 curante D. Ambrosio M. Amelli, O.S.B., in lucem profertur.* Pustet, Rome, 1912; Vol. II: *Codex Rehdigeranus.* The four Gospels according to the Latin manuscript R. 169 of the City Library of Breslau. Edited by Henry Joseph Vogels. Pustet, Rome, 1913.

[26] *Bellarmin et la Bible Sixto-Clémentine,* Paris, 1911.

[27] "La Bible de Sixte Quint", Études, Sept., 1890.

The Franciscans Huber, Schollmeyer and Witzel have entered the field of Assyriology. In *Beiträge zur Assyriologie*, edited by Friederich Delitzsch (the somewhat radical son of the scholarly and conservative Franz Delitzsch) and Paul Haupt (the more than somewhat radical member of the staff of Johns Hopkins University), Father Maur Witzel has a learned dissertation on the prefixes of the Sumerian verb. Laying aside all prejudices due to Semitic studies, he attacks this grammatical problem of the force of the prefix in the non-Semitic language of the land of Shumer,—i. e. Southern Mesopotamia. The result of this pioneer work, done carefree of trammels other students may have set, is a bit revolutionary and yet the very result that George Bertin got by like pioneering twenty-five years ago.

Father Witzel finds that many suffixes designate neither the subject nor the direct object of the verb but rather refer to the verb indirectly, for instance, as adverbs of place. If his finds be accepted, many Sumerian texts will have to be otherwise translated. In this regard attention should be called to the similar study of Father Deimel, S.J., Professor of Assyriology in the Biblical Institute, Rome, who lists 225 prefixes of the Sumerian verb.[28]

Another Franciscan, Father Anastasius Schollmeyer, has made a useful study of the Sumerian and Babylonian hymns and prayers addressed to Shamash.[29] An introduction of twenty-five pages sums up what is known of the Sumerian sun-god Shamash,—his nature, names, cult and symbols. Thirty-eight texts, all hitherto published and some of them already studied, are set forth together with transliteration, translation, and commentary. Some of these texts are bilingual,—Sumerian with Babylonian interlinear translation; others are either Sumerian or Babylonian only. All serve to complement our knowledge of the nature and functions of this deity; and show us how degenerate from the original monotheistic cult of the deity is the solar mythology of Sumeria and Babylonia.

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[28] *Vocabularium Sumericum*, Rome, 1910.

[29] *Sumerisch-babylonische Hymnen und Gebete an Shamash.* Schöningh, Paderborn, 1912.

OBITER DICTA IN SEISENBERGER'S HANDBOOK.

The welcome so graciously tendered Dr. Buchanan's translation of Seisenberger's *Practical Handbook for the Study of the Bible*, edited by the Rev. Thomas J. Gerrard, is undoubtedly merited by the work as a whole. Of its five hundred pages, however, the small fraction of a dozen pages or thereabout requires revision. The following observations, affecting chiefly the geographical section, are submitted for the advantage of educators and students who have lent their well-deserved encouragement and patronage to the first edition. They fall naturally under three heads which, beginning with the least important, may be entitled I. Words; II. Maps; III, Statements.

I. WORDS.

Page 14: "Samum: read: simoon or simoom. 15: "Bedouin *Arabs*": "Arabs" is redundant. 21-22: Discrepancies in spelling. The method adopted in the text is that of the Douay version; thus, Nephtali, Zabulon, Aser, etc.: that followed on the map opposite p. 20 is according to the King James version, Naphtali, Zebulon, Asher, etc. 22: Hebrew spelling of Jerusalem defective, sāmĕkh for final mêm. Maps opposite pp. 22 and 26, have the King James spelling, besides the following errors: Shifat for Shâfât,[1] Anôta for 'Anâta, Aprygdalon for Amygdalon, Jehoshophat for Josaphat. The King James spelling, Aceldama, Zion, etc., is not incorrect, but the editor promises in his preface to abide by the Douay. 33: Duim should read: Dion. "Clermont-Ganneau, a Frenchman". Is that all? 41: "Liars and forgers", repeated twice. Should not the designation be softened?

II. MAPS.

The maps of Chanaan, ancient Jerusalem, and environs of Jerusalem are very imperfect and entirely out of harmony with the author's knowledge and competence.

Chanaan, opposite page 20. Juda, Dan, and Simeon wrongly overlap Philistia. There is no definite line of de-

[1] For modern names, see Palmer, *Survey of Western Palestine*. Arabic and English Name Lists. London, 1881.

marcation between Ephraim and Benjamin. Simeon, described as west of Juda, is placed almost entirely south. Dan, located in the text between Juda and Philistia, is represented otherwise on the map. Aser, "near Mt. Carmel", according to the text, is separated from it by Zabulon on the map. Zabulon, related to the Sea of Genesareth in the text, is placed by the Mediterranean on the map.

Ancient Jerusalem, opposite page 22. The unauthentic Gordon Calvary is represented, not the traditional site which the author defends. The second wall incorrectly encircles the Pool of Ezechias ("Amygdalon"), and is so constructed as to enclose the traditional Holy Sepulchre which, as the author upholds, ought to be beyond and outside it.[2] The Tyropoeon Valley is generally conceded to be that running through the city lengthwise, not merely its western arm. Wilson calls the latter the Palace Ravine.[3]

Environs of Jerusalem, opposite page 26. The Holy City is far different in outline from the previous map, and agrees better with the more commonly received view regarding the northern boundary and the Temple precinct after the building of the third wall. North of Jerusalem is indicated a "W(ady) Jehoshophat". The Valley of Josaphat, a fourth century localization,[4] is identified only with that part of the Cedron Valley *east* of Jerusalem.

III. Statements.

Page 6. Extent of Palestine: "from longitude 52° E. to beyond 54° E." Perhaps a typographical error for 32° to 34° east of Paris. The map opposite page 20 gives correctly 34° to 36°, that is, east of Greenwich.

Page 9. "Plain of Saron, *where the Philistines dwelt.*" Omit the italicised clause. Saron was north of Philistia.

[2] For the pros and cons of the traditional Calvary and Holy Sepulchre, with maps and illustrations see Ecclesiastical Review, 1907, June, July and August; also, August, 1910, pp. 138 ff. See articles on both subjects in the *Catholic Encyclopedia.*

[3] A very exhaustive presentation of all documentary evidence bearing on that phase of Jerusalem topography related to the chief sanctuaries, is Wilson's *Golgotha and the Holy Sepulchre*, London, 1906.

[4] Vigouroux in *D. B.*, vol. III, col. 1652, s. v. Josaphat.

Page 10. "The Jordan rises *on* Mt. Hermon". The sources are all near the base. The altitude of Hermon is 9200 feet. The highest of its three sources which is in the fountain below Hâsbeiya (1700 ft.), empties into the Nahr Hâsbany, a torrent that is not *on* Hermon but in the valley which separates Hermon from the mountains on the west.[5]

"The course of the Jordan from the Lake of Genesareth to the Dead Sea is *nearly 80 miles.*" The air-line measurement is nearer 65 miles, but the river flows about 200 miles owing to its sinuosities.[6]

Page 11, note 1. "Since 1900 a steamer . . . has been plying regularly along the Dead Sea, which had been *deserted for thousands of years.*" This imaginary desertion is pardonable, for it was voiced by Chateaubriand a century ago, 1806. The facts here presented will enable us to understand not only the history of navigation on the sea, but the origin of the strange stories about it as well. The last two thousand years may be considered for the present purpose as covered by the Roman, Byzantine, Crusading, Arab, and modern periods respectively. In each of these, except the semi-barbarous fourth, there was navigation on the Dead Sea.

Roman Period. Tacitus,[7] Strabo,[8] and Diodorous of Sicily[9] tell of rafts and small craft launched to gather the bitumen floating on the surface. Josephus mentions that Placidus, shortly before the seige of Jerusalem, having perpetrated a massacre "as far as the lake Asphaltitis" (Dead Sea), "put his soldiers on board *the ships*".[10]

Byzantine Epoch. Commercial relations with Kerak necessitated navigation, for by this means it was possible to effect in a few hours a transportation of merchandise that by overland caravan would require from three to four days. The mosaic chart of Medeba, ascribed to the fifth or sixth century, is decisive. It represents two skiffs on the sea, each propelled by a sail and oars, and heavily laden.[11]

[5] Hastings's *D. B.*, Hermon by Conder; Jordan by Warren. Also, Vigouroux, *D. B.* Jourdain.

[6] Warren, H. D. B., ibid. [7] Hist., V, 6. [8] XVI, 2, 42.

[9] XIX, 99. [10] Wars, iv, vii, 6.

[11] Reproduced by Rev. H. Vincent, O.P., and communicated to the Academy of Inscriptions and Belles-lettres, Paris, with the conclusions of the Rev. M. J. Lagrange, O.P., 1897. Cfr. *Revue Biblique*, 1897, pp. 165-184; also, Abel, *Une Crosière autour de la Mer Morte*, Paris, 1911, p. 79.

Crusading Period. Navigation was so flourishing that there was a thoroughly organized system of taxes and imposts, release from which passed as a very substantial privilege. An Arab geographer, Chérif ibn Idrîs, 1154, enumerates grain and dates among the commodities.

Arab Domination. These six hundred years were a dark age for the Dead Sea. From the thirteenth century to the first decades of the nineteenth, available descriptions may thus be summarized: "Lacus iste eciam dicitur mare dyaboli"; "non retinet naves"; "est (mare) intransmeabile", etc. These current beliefs, which were introduced into Europe by pilgrims and scholars alike, were based more upon the superstitious dread of the natives than upon historical knowledge or experiment.

Nineteenth Century. Records of several expeditions are available. They were: 1835, Costigan; 1847, Molyneux; 1848, Captain Lynch, an American, in metal barques; 1864, Duc de Luynes; 1897, Gray Hill in a flat-bottom boat; 1898, the Rev. Putnam Cady; 1905, Schmidt with three students of the American Institute, Jerusalem.

More important enterprises were those of Captain Basili and Djelal 'Elamy, an effendi of Jerusalem. Basili conducted intermittent traffic for eighteen years for the accommodation of freight and passengers. Among the latter were rheumatic patients bound to or from the warm springs of ez-Zârah 'Elamy, in 1908, launched the first motor boat for combined commercial and postal service. When soliciting counsel he was warmly seconded by the Dominican Biblical School at Jerusalem, under whose auspices an expedition, patronized by a caravan of twenty members, was shortly organized, and these, during the fortnight beginning 28 December, 1908, made the most thoroughgoing exploration of the sea and its weird indentations that has been possible in modern times. The results have been published in very accurate and entertaining form by Father Abel, O.P., in *Une Crosière autour de la Mer Morte*, Paris, 1911, which is a contribution to the series of "Études Palestiniennes et Orientales". The only boat on the Dead Sea at the beginning of 1912 foundered in a heavy east wind before January had drawn to a close.[12]

[12] Jerusalem, Paris, 24 Jan., 1912, p. 30.

Page 22. Jerusalem is "surrounded by valleys on the *north*, south and west", should read *east*, south and west.

Page 23. Note 1 is inaccurate and superficial. "The traditional Sion" is held to be the site of ancient Jerusalem, and by the "traditional Sion" is meant the Christian one. But Jerusalem was in existence under different names at least two milleniums before Christianity was founded. In those remote times there was a *more ancient tradition* which is gleaned from a group of converging data and which requires Jebus and the City of David to be re-installed on Ophel, a hill east of the Christian Sion. There stood the Sion of the Hebrews from which our forefathers in the faith were driven, and from which the Jews themselves were excluded for two centuries and more, but which was held in veneration and cherished in name and remembrance by the newer regenerated community that had been compelled to take up its abode on the opposite hill.[13] "Das Heilige Land",[14] as here quoted in the American edition, voices an unwarranted boast about the discovery of "the steps of the city of David" *on the Christian Sion*. The official report of the find, the fourteenth on the excavations of Jerusalem, places them *on Ophel* running down to the pool of Siloam. It also diagrams them and describes the circumstances of their coming to light.[15] As topographical evidence they corroborate the *pre-Christian* tradition.

Page 24. The Pools of Solomon "*are being* reconstructed so as to supply again the city with water". Is this a reference to the work accomplished in 1901? If so, water first flowed through the new pipes at an official function held 17 November of that year.[16] Only the Harâm esh-Sherîf and the lower parts of the town were reached by this badly managed enterprise. The water supply problem is still agitated.

[13] The latest and most comprehensive study of the problem is that of the Rev. H. Vincent, O.P., *Jerusalem Antique*, Paris, 1912, fasc. I, pp. 142-196. See also Lagrange, *Rev. Bib.*, 1892, pp. 50-73. Father Lagrange, who *spontaneously* withdrew from the Biblical School a year ago to testify his cordial submission to the Congregation of Studies, has now resumed work at his old post. He had volunteered to suppress the *Revue Biblique*, but the Holy Father saw no need of going so far. The subscriptions to the *Revue* have not diminished.

[14] 1 Oct., 1896, p. 77.

[15] Quarterly Statement, P. E. F., London, 1897, pp. 11 ff., especially page 263.

[16] Q. S., P. E. F., 1902, page 3.

Page 27. "The grotto of the Nativity lies . . . at a little distance from the town" of Bethlehem. More correctly, it is *in* the town. The open space on charts which apparently separates it, though on one side only, from the principal part of Bethlehem, is a paved and graded plaza.

Page 33. The coördination of (i) northern districts, (ii) the Decapolis, and (iii) "Peraea in the narrower sense", is hardly a scholarly division of eastern Palestine at the time of Christ. The second division overlaps the other two, and at one point, Scythopolis, stretches over into western Palestine.

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Criticisms and Notes.

COMMENTARIUS IN PSALMOS, auctore Jos. Knabenbauer, S.J. (Cursus Scripturae Sacrae). Parisiis: P. Lethielleux. Pp. 492.

PSALTERIUM LATINUM cum Graeco et Hebraeo comparatum explanavit, annotationibus grammaticis instruxit Josephus Bonaccorsi. Libreria Editrice Fiorentina. Via del Corso, 3: Firenze. Pp. 120.

With the renewal of the devotional readings of the complete Psalter, on the part of the clergy, brought about by the reform of the Breviary during the last two years, fresh attention has been awakened to the correct interpretation of the Psalms. Last year we received the edition of the Codex Casinensis with its readings of St. Jerome and the translation supposed to be by Rufinus. Simultaneously appeared Fr. Knabenbauer's Commentary on the Psalms as part of the *Cursus Sacrae Scripturae* by the Jesuit Fathers. The latter continues the method adopted in the previous volumes of the series, and explains the text in accordance with the results of recent study by critics and commentators, like Thiefenthal, who has thrown new light on the Messianic Psalms, and Waldis, who explains the Hieronymian fragments. Fr. Knabenbauer pays special attention to the rhythmic construction, as discussed by Fr. Zorell and others. In his notes touching the authorship and purpose of the different Psalms he adheres of course strictly to the Biblical Commission's conclusions, which restrict the vagaries of individual critics as to the origin, Messanic character and prophecies contained in the Psalms.

What promises to be the most exhaustive and yet concise commentary on the Psalms, is the Florentine *Psalterium Latinum* by Bonaccorsi. It is being issued in fasciculi the first of which contains Psalms I to XI inclusive. The text is printed in four collateral columns, representing the Greek Septuagint, the Latin Codex Veronensis which St. Augustine made use of, the Gallican Psalter as found in our Roman Breviaries, with references to the first revision by St. Jerome, known under the title of the Roman Psalter, and finally the translation made by St. Jerome last of all from the Hebrew. The latter text follows the edition prepared by Lagarde; for the Septuagint text the author adopts of course the readings of Swete. The column containing the text of the *Codex Veronensis* is that edited originally by Blanchinius; but it has been carefully compared with the MS. by A. Spagnolo, librarian of the Cathedral library at Verona, and our author has indicated the passages in which it de-

parts from our Vulgate and from the Roman Psalter. He has also availed himself of the readings lately published by Amelli, of which we gave a review in these pages a short time ago, as the first fruits of the Benedictine revision of the Vulgate version of St. Jerome. The author, in well-printed notes that serve as a commentary, analyses the difficult parts of the text, brings out the meaning without unecessary verbosity, notes the grammatical and syntactical peculiarities of both the original and the Latin, frequently elucidates his interpretation by references to the usages and laws of the Hebrews, and points out the more striking discrepancies of the readings with suggestions that lead to a rational reconstruction of the text and a satisfactory understanding of the Psalmist's meaning. The manner in which the matter is presented is as directly helpful to the student as is the explanation, and there is no attempt at speculation nor any effort at making the text the subject of moral or mystic digression. For that we have Wolter, whose book has a somewhat different purpose. We trust the *Libreria Editrice Fiorentina* will bring the work to an early conclusion, so that the student may have this synthetic text with its interpretation at hand while reading the psalter as part of the Breviary recitation. It would be an advantage to know whether there is an American agency of the work, for few students are apt to go to the trouble of sending to Italy for it.

RELIGIOUS ORDERS OF WOMEN IN THE UNITED STATES. Accounts of their Origin and their most important Institutions. Interwoven with brief histories of many famous convents, especially prepared (with many illustrations from authentic sources) and compiled by Elinor Tong Dehey. W. B. Conkey Company: Hammond, Indiana. Pp. 366.

It is safe to say that there is no missionary field in modern times where religious communities have played so important a part in the upbuilding of Christian civilization as in the United States. Yet we possess no systematic record which gives an adequate survey of the work done by our Catholic orders. Isolated biographies of religious founders, and monographs of important religious institutions there are, especially of the Canadian portion of our conventual institutions. Here and there a work may be found, like Heimbucher's *Orden und Kongregationen der Katholischen Kirche*, published a few years ago, which includes valuable references to religious foundations in America; and we have of course tolerably accurate statistics in the annual ecclesiastical directories. But all these are

sources that do not give an adequate survey of the work done, such as would a connected history of the beginnings, growth, and development of the various religious establishments. A step in this direction is taken by the volume of Mrs. Dehey. Here we find in outline the story of the various religious communities devoted to charity and education in the United States. Whilst the volume does not pretend to be a complete statistical history of every religious house in the country, it furnishes a good summary, brief and authentic, of the origin and growth of the 160 various religious orders and the innumerable smaller offshoot communities at present engaged in the work of religion in the United States.

With the advent of the Ursulines, nearly two hundred years ago, the history of the United States records the beginning of organized religious communities, and the establishment by them of the first schools for young women, the first free school and the first orphanage. Here too the first efforts were made in child-saving work, as well as in hospital organization under the care of trained nurses. "The good Sisters", writes the author, "ever at the helm, as fresh of heart and buoyant of spirit as when they first crossed to the American shores, labor on, as through these two hundred years." In brief chronological order the story of the origin, purpose, principal work, and in a general way the principal localities of activity, is summed up to give a comprehensive estimate of the various charitable, industrial, and educational houses under the auspices of the Church in the United States. If there are any gaps of detail, they are not the fault of the compiler, who had to obtain her information from, and rely upon the report of, local superiors regarding their respective foundations. In some cases, as in that of the Sisters of Mercy, whose convents and schools are diocesan in character of government, and therefore in a sense independent of others outside their respective diocese, there was no Superior General to whom the author could refer for the details to connect the account and give proper balance to the relative importance of the different branch-foundations. But there is hardly any noticeable omission. We miss indeed a reference to the particular institute of Sisters of Mercy founded by Bishop England in 1830, of which there are still several houses in the South; although in some cases these have been amalgamated for greater efficiency. The book will no doubt commend itself to ecclesiastical readers, and that should guarantee new and perfected editions from time to time. Meanwhile the volume deserves every praise for its fine make-up, type, binding, and illustrations, as well as for its interesting contents.

DIGESTS OF LECTURES ON ETHICS. Evening Course, 1912—1913, Loyola College, Baltimore. By Timothy Brosnahan, S.J. John Murphy Co., Baltimore. Pp. 140.

POLITICAL ECONOMY. Designed for use in Catholic Colleges, High Schools. By E. J. Burke, S.J. American Book Co., New York. 1913. Pp. xvi–479.

These two books may conveniently and properly be associated under a single survey. Ethics furnishes the principles that are, or at least ought to be, applied by Economics to its own subject-matter. In the hierarchy of the sciences Economics is not only "subordinated", but is technically "subalternated" to Ethics; and if one were looking for an example wherein are realized the rigid conditions demanded by the Logic of the Sciences for precise "subalternation" of a lower to a higher science, one could not find anything better than just this relation of Economics to Ethics. However, it will be unnecessary to further elaborate or demonstrate this assertion. The expert will see it and the inexpert may be referred *ad probatos auctores*.

The title of the first of the books mentioned above could not be more exact, more true to the contents of the volume. The lectures are genuinely "digested"—*carried apart*, dissolved, analyzed; and if Father Brosnahan possesses as good physical as he does mental and ethical digestion, he is to be congratulated. As has just been said, the lectures are analyzed. They are likewise synthesized, and it is the happy conjunction of these two processes in each and every lecture that makes the book a model of sound scholastic method. Indeed, the volume might well serve young students of philosophy not only as a small treasury on which to draw for condensed thoughts on Ethics, but as a model of logical method. To each lecture is prefixed a synthetic view of the contents—not in the form of mere headlines, but in a consecutive organized summary. Then follows the text, wherein the salient ideas of this synthesis are analyzed, explained, and developed proportionately to the author's purpose. Though the development is necessarily brief and synoptical, it is sufficiently clear and suggestive, at least to those who have some previous knowledge of the subject-matter; and it is such students and even professors who will most appreciate the work. As a companion to the Latin manual of Ethics used in seminaries and as a text-book for use in colleges and academies the book will do excellent service, while busy priests who wish to recall their vanishing notions of Ethics or who want a summary to place in the hands of youth to whom they may intend giving lectures on

fundamental morals, will find nothing better in English for this purpose than these "Digests".

Hitherto Catholics in this country who desired to study Political Economy in the light of principles conformed to their own philosophy of life, had no work dealing with the subject in English that answered precisely their requirements. There has been of course available, besides several elementary works translated from the French and Italian, the very excellent Stonyhurst manual by the late Mr. Charles Devas. All these, however, were written without any special reference to economic conditions existing in the United States. With the recent publication of Father Burke's text-book of *Political Economy* the want so long and keenly felt has been well supplied. The book, as its title indicates, is essentially a class manual and in view of this purpose is didactically arranged; neatly divided too and paragraphed with typographical devices, and with each chapter supplemented by examination questions. This will make the volume no less acceptable, but rather all the more welcome, to the reader who has outlived his school days; for Political Economy is, after all, a very rigid kind of a discipline and does not lend itself easily to desultory reading; it demands of those who would master it exact study such as is best accomplished by using a didactic manual like the one before us.

There have been and probably always will be writers on the subject to maintain that Political Economy has nothing to do with Ethics; that, as Mill, Bentham, Ricardo, and many others hold, it has to deal simply with the acquisition of wealth independently of moral values. On the other hand, there are some Catholic writers, like Liberatore and Devas, who go to the other extreme of making Economics a part of Ethics. Midway between these extremes lies the present author's opinion; that is to say, while Political Economy is subject to, it is nevertheless distinct from, Ethics, since the subject-matter of Political Economy ("the direction of man's activity with regard to wealth or temporal interests") differs from the subject-matter of Ethics ("the direction of man's activity with regard to his eternal and spiritual interests") (p. 5). This is simply saying in other words what was said above, that Economics is a science strictly "subalternated" to and therefore distinct from Ethics. This holding to the *via media* between opposite opinions is a dominant note of the present author's work throughout. He does not deem it his duty to take sides "on all open subjects that may appeal differently to different individuals". On the contrary, his task being to form the minds of youth, he deems it best "to present both sides on all subjects that are recognized as matter of legitimate

discussion and to allow the reader to form his own opinion or judgment on the matter". *In certis unitas, in dubiis libertas.* For instance on the minimum-wage question, the position of those who demand State intervention is given, together with the arguments of those who disclaim such interference, though they advocate some form of indirect intervention.

It is no easy task to unravel the complexities of economic problems and to offer solutions that are at least fairly clear and persuading if not altogether convincing. That the present work reflects so large a measure of success in so difficult a subject is a matter for sincere congratulation both for the author and the reader. An observation or two might here be made rather as a suggestion than as a criticism. Speaking of Socialism, the author mentions, as one of its "general principles", that in the Socialistic State "there will be no metal money" (p. 16). This however is one of "the principles" which has been definitively abandoned. As Hillquit, somewhat dictatorially indeed, remarks, "the continued dissertations of many distinguished critics of Socialism about the 'Socialist plan' of the suppression of money and the abolition of money payment for services only go to demonstrate how little they are abreast with the development of Socialist thought" (*Socialism in Theory and Practice*, p. 118). One has continually to be on the lookout to know just what is the latest proposal of Socialists, for their system is still in "the moulting stage", as they themselves declare.

Father Burke gives a list of "defenders of Socialism" (p. 17). The various countries of Europe are represented, but not the United States. The number of influential Socialists with us is unfortunately too large to be passed over in silence. The omission of their names in the text before us is probably an oversight.

PHILOSOPHIA MORALIS ET SOCIALIS AD MENTEM S. THOMAE AQUINATIS. Auctore P. Marcello a Puero Jesu, O.D.C. Ex typis El Monte Carmelo, Burgis. 1913. Pp. 878.

PHILOSOPHIA MORALIS ET SOCIALIS. Auctore F. Leonardo Lehu, O.P. Vol. I: Ethica Generalis. Apud Victorem Lecoffre, Parisiis. 1913. 327.

PRAELECTIONES PHILOSOPHIAE MORALIS. Auctore P. Irenaeo a Sto Joanne, C.P. Vol. unicum. Desclee et Socii, Romae. Pp. 429.

Though all covering substantially the same ground and differing in no essential matter, the three works here introduced have individually certain features in virtue of which each may elicit a special interest. The first on the list, by a professor belonging to the Order

of Discalced Carmelites in Burgos, Spain, is characterized by great breadth and depth of treatment as well as by very remarkable erudition. The work conforms to the best traditions of Spanish philosophical eminence and scholarship. Proportionately to its special field it recalls the fecundity of Suarez, the historical temper of Balmes, "the actuality" of Gonzalez, and the comprehensiveness of Urraburù. Almost nine hundred closely packed pages that bristle with erudite annotations, an *index nominum* which shows that about a thousand different authors have been laid under contribution for material or suggestion *pro* or *con*—these surface phenomena are at least significative and invitatory. And as you enter closely into the body of the text you find that the surface signs are genuine and promise no more than they fulfill. You are brought into relation with a mind that knows the object of its scrutiny thoroughly —that sees it all around and through and through; sees it in the light of tradition and sees it in the way in which philosophers of opposite beliefs and tendencies view it. It is a work which the more you know the more you will see in it. A book for professors and mature students—one to put on your table, not simply on your shelf, by the side of Meyers's *Institutiones* and Cathrein's *Moralphilosophi*.

Opening the second work before us we are at once drawn by the attractive make-up of the volume—its superior material, its neat, large, and attractive letterpress and typographical devices. As you read you feel the spirit of Aquinas haunting every page. Written by a spiritual son of St. Dominic and embodying the author's *praelectiones* held in the Collegio Angelico in Rome, this is to be expected. The sure calm magisterial mind of St. Thomas pervades the text and gives to it almost its shape, always its character, frequently its content. It will be noticed that only the first half of the entire work has thus far been published. A second volume, on Special Ethics, is in course of preparation.

Students who are well versed in neo-Scholastic literature will probably be acquainted with the *Praelectiones Philosophiae Scholasticae*, a work in three volumes, written by P. Germano a Sto Stanislao, a professor belonging to the Passionist Congregation. The author died before putting the crown on his work in the shape of a volume on Moral Philosophy. This want has now been supplied by P. Irenaeus and is embodied in the third volume above. The work, like the substructure which it is designed to complete, has for its salient feature that which is aptly expressed in the sub-title of the *Praelectiones* of P. Germanus—"tironibus facili methodo instituendis accomodatae". If it is a ground for praise that an

author has succeeded in what he has set out to do, i. e. to make philosophy as simple and easy as it can be made for beginners, and yet not devirilize the subject, then in the present case *opus laudat opificem*; for it would be hard to find anywhere a more lucid exposition of Ethics.

But now as one surveys the three books before us, it may be asked *cui bono*? Are there not already a goodly number of similar productions already in the field? Wherein do these three latest differ from their predecessors? The differences, it must be admitted, are indeed of no vital importance. And yet an earnest student of the subject would probably get suggestions from each of the present books which would justify the perusal of them. However, the reviewer holds no brief for the continual multiplication of substantially the same kind of text-books. A sufficient justification of every such production lies in its serving the particular purpose of the professor who wrote it and the pupils to whom he lectures. If, however, it could be brought about, it were seemingly more desirable that the undoubted talents and energy employed in what looks like *acta agere*, were devoted to more specialized work, especially in that one department of knowledge wherein we are sadly deficient—Sociology. It would not be risking much to assert that a suitable Catholic work on Sociology has yet to be written. In English there is not one, while those to be had in German, French, and Italian fall short of meeting present demands. They are not abreast of the flood of the alien literature on the subject. In Latin we have much solid thought on the foundation of Sociology —notably in the first on the list of the books before us. But these foundations, or rather principles, need much fuller elaboration, illustration, application in order to deserve the title Sociology in the actual sense of the term. However we must have patience. Philosophy grows slowly but surely. Compare our philosophical literature of to-day with that of a generation ago, and you will see how much it has developed, notably in the department of Psychology. The works before us show similar if not equal growth in Ethics. Out of it all will, it may be hoped, emerge the ideal Sociology.

THE CATHOLIC STUDENT'S "AIDS" TO THE BIBLE. The Old Testament. By Hugh Pope, O.P., S.S.D., S.T.M. With a Preface by the Cardinal Archbishop of Westminster. Benziger Bros., New York. 1913. Pp. 507.

Many otherwise well educated Catholics seldom, if ever, read the Bible. They have no special love for Holy Writ and largely so be-

cause their minds are unprepared, insufficiently informed, to read it with understanding and consequently with relish. Until rather recently the number of books in English containing this necessary preparatory information and pervaded at the same time by the spirit of Catholic reverence for the inspired Word was comparatively small. More recently, however, these works are happily increasing, a fact which is both a cause and an effect of a growing interest in Scriptural study. The volume before us is probably the most recent answer to the just demand for solid and up-to-date introductory helps. It is not technically what is called an Introduction to the Bible, but it is such in the obvious sense of the word, for it really *introduces* the student, leads him into the Book, after having supplied him with the knowledge required for orienting himself properly when he finds himself within the land of promise. Very justly then is the volume called *Aids*, for it does really and greatly assist the student. The first six chapters—unfortunately the titles are omitted—are real treasuries of valuable knowledge concerning a large number of preparatory subjects. The contents of the Book, its preservation, Biblical history, chronology, cognate sources, inspiration, exegesis, texts, versions, the national environments of the Hebrews, Hebrew measures of time, values, etc., liturgy—these are but a few of the principal points developed. A special chapter is devoted to the decisions of the Biblical Commission. The last four chapters—about half the volume—are analyses of all the books of the Old Testament, special questions of interest as they occur in the several books being in each case explained. The amount of detailed information stored up in the volume could be obtained elsewhere only by much searching through Biblical Dictionaries and Introductions. Not the least valuable feature of the work is the schematical outlines and synoptical tables, of which there are many, together with the maps, of which there are seven. There is also a list of authors "whose names and dates are of importance to the Biblical student" (p. 21). Eighteen belonging to the nineteenth century are mentioned, whereof twelve are Protestant and six Catholic, the latter being Jahn, J. B. Rossi, Glaire, Beelen, Wiseman, and Newman. This is hardly a sufficient or a representative list. It could and should be considerably enlarged in a future edition. The present volume, it may be noted, is introductory to the Old Testament alone: It is to be hoped that the reception given to it will be such as to encourage the author to prepare a similar work on the New Testament.

GLIMPSES OF LATIN EUROPE. By Thomas J. Kenny, A.M., S.T.B. John Murphy Co., Baltimore. 1913. Pp. 390.

Recent books of travel in civilized countries written by priests are not numerous. The reasons for this are various and for the most part sufficiently obvious. The priest's journeys, when not strictly vocational, are usually vacational. Moreover, they are not always prepared for mentally by much specialized reading concerning the countries he contemplates visiting. His sojournings in foreign lands are more or less hurried, and on his return the process of catching up the threads of duties dropped at his exodus leaves him little leisure to systematize and verify the impressions caught on the wing—even should he think such impressions worth the transcribing from brain to paper; in view especially of the countless multitude of travel-books and "travelogues" already before the public. Nevertheless, occasionally these or other impedient impediments do not exist *in casu*, and a priest does set down in writing and publishes his experiences of foreign travel; and then the effort is not in vain, for he does priestly work both for his spiritual brothers and brethren. It is priestly work to dispel ignorance and prejudice—the parent and the child of ignorance. It is hardly less priestly to coöperate in the spread of general knowledge and culture by narrating to our fellow beings who may not have had like opportunities of travel our experiences in foreign lands.

From both these points of view the volume before us embodies a priestly work that deserves the recognition and furtherance of the clergy. The author came prepared for his journey by specialized reading and by a knowledge of the languages of the countries he visited, and he narrates in these pages his personal experiences and observations illumined by this prior intellectual preparedness. The consequence is that Latin Europe is reflected to the reader from an unprejudiced mind. This does not mean that the shortcomings or excesses of these lands and peoples are hidden; but only that they are placed in a proper perspective. The shadows are not unduly darkened nor the lights excessively heightened in the picture. In the second place, the observations and facts narrated help to enlarge the reader's horizon and fill up the foreground with incidents that are both instructive and interesting. The author's journeying followed paths familiar to the frequent traveler. From Gibraltar through Southern Spain, up by Madrid to Burgos; between the mountains and the sea to Biarritz, Lourdes, Toulouse, Marseilles, the Riviera; down from Genoa by Pisa to Rome and Naples; up through Florence to Venice, thence to Padua and Milan. A route familiar to very many, but worth going over again and comparing

one's experiences with those of the present author who tells the story with much of the enthusiasm incident to one's first trip abroad. To those who have not made the journey but are looking forward to it with hope the book will be much more illuminating and stimulating than a guide-book. Those to whom the future holds out no such fair prospect can hardly do better than to make themselves comfortable in an easy chair, after the day's work is done, and go a-journeying in spirit under the guidance afforded by Father Kenny's narrative and the many excellent illustrations with which it is adorned.

CASUS CONSCIENTIAE ad usum Confessariorum compositi et soluti ab Augustino Lehmkuhl, S.J. Duo volumina. Editio quarta correcta et aucta. Friburgi Brisgoviae: B. Herder typographus editor pontificius. St. Louis, Mo. 1913. Pp. 578 and 614.

Since Father Augustine Lehmkuhl, to whom our readers as students of Moral Theology the world over owe a deep debt of gratitude for many helpful interpretations of the laws of morality and religion, issued his first edition of the *Casus Conscientiae* (intended to illustrate his text-book on Moral Theology), new legislation in matters that affect the practical direction of conscience had made three editions necessary within ten years. In this, the fourth edition, considerable change has been demanded by the new decrees on the administration of the Sacrament of Marriage; likewise, on the subject of Penance and Holy Communion. Besides, there have been of late numerous minor decisions touching pastoral and liturgical questions. These have been considered, so far as the date of publication allowed, with that conscientiousness, broad knowledge of pastoral needs, and practical wisdom which distinguish the writings of the veteran theologian of Valkenburg. With the copious topical indexes these two volumes become a sort of encyclopedia of moral theology, although the manner in which the student attains his knowledge in the answers to practical doubts that are apt to arise especially in the confessional, is of necessity limited to a number of typical cases proposed and analyzed by way of object-lessons. The references are to all kinds of standard authorities, although the reader is naturally referred to the author's *Theologia Moralis* as the chief source for verifying the "rationes" given for particular solutions. The author takes occasion in his preface to the present edition to make especially clear his attitude toward probabilism. Not a few critics had taken exception to his statement that the "norma recte volendi et agendi *non* est lex aeterna quatenus est in se, et antecedenter existit, sed quatenus in natura rationali hominis sese mani-

festat et in mente nostra elucet." This was taken by some as a denial that the eternal law is the actual norm, remotely and supreme, though not proximately, of human action and volition. Father Lehmkuhl insists that there is no real difference between the assumption of his critics and his own: "Quid enim aliud est legem aeternam esse normam non proximam sed remotam, nisi eam, ut norma sit *nobis*, indigere *medio* seu manifestatione in natura rationali"; that is to say, the law becomes for us the proper norm to which we must attend as the standard of conformity. "In legem aeternam *uti in se est* intueri nobis mortalibus non licet sed reservatur nostrae vitae immortali quando videbimus Deum sicut est. Neque tendentia voluntatis nostrae ea esse potest, ut immediate ad normam legis aeternae *uti est* in se conformemur, quippe quam non videamus, sed ut conformemur legi naturali cognitae, atque interim parati simus ulterius nos aeternae legi conformare, ubi primum eam plenius cognoverimus". But our readers will remember that Father Lehmkuhl has explained his meaning very fully on this subject in a little work called *Probabilismus vindicatus*, which, though its views were also controverted, notably by Archbishop Valensise in his Neapolitan disquisition *Super Systema theologiae moralis*, leaves our author's attitude unchanged. Whatever the opinion of individual theologians on this question may be, it does not render the practical solution of the cases proposed in the present work less safe, and our venerable Jesuit writer knows too much to claim an exposition of views from which there may not be an appeal in particular cases on grounds of undefined legislation.

AMERICAN CATHOLIC HYMNAL. An Extensive Collection of Hymns, Latin Chants and Sacred Songs for Church, School and Home, including Gregorian Masses, Vesper Psalms, Litanies, Motets for Benediction of the Blessed Sacrament, etc., according to the Motu Proprio of His Holiness Pope Pius X. Written, arranged, and compiled especially for the Catholic Youth of the United States. By the Marist Brothers. New York: P. J. Kenedy & Sons. 1913. (510 pages, leather.)

This is the largest collection of hymns for English-speaking Catholics that has come under our notice. It comprises 444 entries, of which 321 are English and 123 Latin in text, while two numbers (319, 320) give both Latin and English texts. The full title-page indicates quite well the many uses the hymnal is designed to meet adequately.

The volume is highly attractive in format, in typography, in binding. Attention may be directed especially to the last-mentioned feature; for although the book contains no less than 510 pages,

it is so excellently bound—and with such a careful consulting of the organist's convenience—that it will lie open, perfectly flat, in the inclined position it must occupy when laid on the desk of an organ and when opened at any page. This is a matter of such importance to the organist as to deserve warm appreciation and commendation. Withal, the volume is priced most moderately ($1.50) in view of its many pages, its large-octavo size, and its convenient and stout binding. These merely material features are noticed in the first place here for the reason that too often but little attention is given to things which are of such great importance for an organist's convenience. We understand that the publisher will also issue an attractively printed volume of words only for a similarly moderate price ($0.25). The needs of those who are to sing the hymns and of those who are to accompany them on the organ or harmonium are therefore carefully considered in this latest venture in the field of Catholic hymn-books.

An examination of the contents gives evidence of the care exercised by the editors to present an efficient and practical collection of singable tunes harmonized in correct hymnal style, all "piano" accompaniments having been rigorously excluded. The tunes also impressed us as hymnal in quality—dignified, at times soberly joyous, and sufficiently melodic (there is some danger in our hymnals that the tunes may become mere rows of quarter-notes, in deference to the desire to exclude "sugary" melodies). Some of the tunes are old favorites (we should have been pleased to observe more of the old tunes) and many are apparently quite new. It is not easy for one who is bound by the tendrils of innumerable associations of ideas to olden airs to give up the old or to welcome the new. He is nevertheless aware that "the old order changeth, giveth place to new", and that the spirit and the tastes of the present generation are not the spirit and the tastes of his own childhood. Experience alone will demonstrate what the children of to-day prefer, and the newcomers in melody may attain ultimately a classic authority and long tenure of influence. The Preface explains: "This Collection is as varied in character as in source; we have attempted to meet the needs of trained choirs, of congregations singing in unison, of children in school, and of the family at home. But all these Melodies have been either selected or written with a view to promote the reverent and devotional singing prescribed by the Motu Proprio (Nov. 22, 1903)." We are of opinion that the editors have notably succeeded in their labor of devout love.

The hymns are appropriately divided into categories according to their designed use or to the feasts and parts of the ecclesiastical

year. It was a happy thought in this connexion to preface each section with an enlightening foreword taken, generally, from Dom Guéranger's *Liturgical Year*. The youthful choristers can thus be enabled to understand better the "atmosphere" of a given hymn, its devotional purpose, and—not improbably—even the fulness of its literary content. This pedagogical touch is something new and commendable. In the words of the Preface, the hymnal makes a successful "effort to unfold the meaning of the Liturgical Seasons and Feasts of the Ecclesiastical Year, thus giving to the children, as well as to the faithful at large, an insight into the sublimity of Catholic Worship and thereby increasing in their hearts love for God and for His Holy Church." As an illustration of careful editing, we call attention to the remarks on the signs of Gregorian rhythm (p. 368), which introduce the section devoted to Latin Hymns and Chants.

On the same page with any hymn are printed the sources of text and tune, so far as the editors were able to give them. This we think a very commendable feature of the editing. But there are many lacunæ, some of which could be filled, while others are doubtless now beyond the power of man to fill.

We have examined with care the texts of the first 100 hymns, and have found a few that would well tolerate the editorial file in respect of literary correctness or finish. While the defects would probably not be noticed when these few hymns are being sung, we nevertheless think that the general interests of hymnody would suggest correction in these cases.

H. T. H.

DE LA SALLE HYMNAL for Catholic Schools and Choirs. By the Brothers of the Christian Schools. New York: La Salle Bureau. 1913. Pp. 262.

A carefully edited hymnal containing nearly two hundred entries of English and Latin hymns, together with the Asperges, Vidi Aquam, the plainsong Mass of the Angels, a two-voice Mass, Vranken's arrangement of the plainsong Requiem Mass in modern notation, the Responses at Mass, Vespers of Sunday and of the Blessed Virgin, the four anthems B. V. M., many settings of O Salutaris and Tantum Ergo, etc. Altogether, the hymnal meets fully many varied needs. The engraving of the music is very good, the pages are clearly and attractively printed and the price (45 cents) is most moderate.

The Preface remarks that the present volume "has retained what was good in its predecessor, the Catholic Youth's Hymn Book, while

studiously avoiding its defects", and notes specifically the following points:

"1. The De La Salle Hymnal conforms to the *Motu Proprio* of Pope Pius X on Church Music.

"2. Every tune in the book is either of acknowledged worth as music or has long been associated with Catholic traditions in this country.

"3. The editorial file has been applied unsparingly to all the vernacular verses, in order to secure both good English and conformity to the musical rhythm of the hymns.

"4. Nearly all the hymns have been written for use by either a unison or a four part chorus.

"5. The harmonization, while in full accord with artistic standards, is yet so simple as to fall within the limits of the average children's choir or school chorus.

"6. The accompaniment has in every case been adapted to the organ. Piano accompaniments have been ruthlessly excluded.

"7. The pitch of each hymn has been placed low enough to suit the range of boys' voices and facilitate congregational singing."

All of these declarations exhibit a clear sense of the defects which are to be avoided and the excellences to be attained in the careful editing of a Catholic hymn book. No. 3 especially pleases us, and one illustration may be given here. In "See, amid the winter's snow", Father Caswall admitted in the refrain (which therefore repeats the imperfect rhyme after every stanza) an inelegancy in rhyme:

> "Hail, thou every blessed morn!
> Hail, redemption's happy dawn!"

The De La Salle Hymnal easily repairs the defect:

> "Hail the Great Redeemer born!
> Hail Redemption's happy morn!"

It is also pleasing to note that the Index exhibits care in giving the sources of tunes and texts, so far as these could be supplied by the editors. The Preface remarks that "it is to be hoped that in a later edition many of the present blanks may be filled." Catholic hymnals have been so exceedingly careless in this matter that the task would now be no light one to repair the defects. The first lines of hymns (almost their only source of identification) have been changed without a hint to the reader. The very first hymn in the present collection exemplifies the difficulty under which the present editors labor: "See, He comes whom every nation", which we suppose to be changed from C. Wordsworth's hymn "Lo! He comes

Whom every nation". Perhaps to a similar cause is due the inability of the editors to locate the source of the text of hymn No. 2 as the "En clara vox redarguit" (the older "Vox clara ecce intonat" revised) sung during Advent by the Church. The chanticleer is the herald; but the first line "A *glorious* voice" etc., does not suggest the meaning of the Latin.

H. T. H.

VESPERALE PARVUM continens summa Festa necnon Vesperas de Dominica cum Completorio excerpta e Vesperalis Romani editione Ratisbonensi. Ratisbonae et Romae (Pustet). MCMXIII. 172 pages.

PSALMI IN NOTIS. Vesper Psalter according to the Vatican Edition transcribed into modern notation. By Emile Dethier, Organist at the Grand Seminary, Liege, Belgium. New York: J. Fischer & Bro 1913. 285 pages.

PSALTERIUM VESPERTINUM pro Dominicis et Festis juxta Cantorinum Vaticanum numeris notatum cum Completorio Dominicali. Edidit Joannes M. Petter, S. T. B., Cantus Sacri Magister apud Seminarium Sancti Bernardi, Rochester, N. Y. Ratisbonae et Romae (Pustet) 1913. 42 pages.

Pustet issues the first volume noted above in the beautiful typography, paper, and binding for which the publishing house is famous. In the present very abbreviated Vesperal attention is given to the needs of small parishes (in rural districts especially) in which the custom prevails of singing Vespers or Complin only on the greatest feasts of the ecclesiastical year. It therefore includes the two canonical hours only for Sundays and the following feasts: Christmas, Circumcision, Epiphany, Easter, Ascension, Pentecost, Trinity, Corpus Christi, Sacred Heart, Annunciation, Assumption, Immaculate Conception, Commemoration (also the Solemnity) of St. Joseph, Nativity of St. John Baptist, SS. Peter and Paul, All Saints'; and the Commune Apostolorum (T. P. and Extra T. P.), Dedication of a Church, B.M.V. *per annum*, the Te Deum, Veni Sancte Spiritus, and Litany of the Saints. It will be noticed that, so far as the choral labors of these small parishes are concerned, there is not a little difficulty encountered in the wide variety of psalms, psalm-tones, and psalm-endings, required even for the restricted selection of feasts included in the volume. And the labors of the choirs will, it seems to us, be rather increased than lessened by the comparatively infrequent singing of Vespers or Complin, for the reason that a weekly rendition of Vespers means a

constant repetition of the texts of the psalms and of the confusing tones and endings. However, the question is not of the labor but of the scarcely avoidable infrequency of the occasions on which Vespers are to be sung; and Pustet has come to the financial relief, at least, of such choirs—and the task implied by the thinness of the present volume will not appear so formidable as that implied by the larger Vesperals. Courage and confidence are good assets to choirs, large or small.

The real difficulties in the way of a good rendition of the Vesper psalms are nevertheless, as we have hinted, very great indeed, even for such singers as find no difficulty at all in the mere physical reading of Latin. Those energetic and loyal-hearted choirmasters who have striven to present a really liturgical Vespers both as to completeness of texts (in the ever-varying psalms, hymns, antiphons, versicles, responses, anthems, commemorations) and as to correctness in the tones and psalm-endings, need no reminder of the heart-breaking problem of appropriate syllabication for the cadences, mediant and final, of the many varying verses and many varying psalms. Very many attempts at a solution of the vexing problem have been made by competent students of the question. Some years ago even the eminent and much-occupied Archbishop of Dublin contributed to the *Irish Ecclesiastical Record*, a series of papers, well-illustrated in plainsong notation, which gave a new solution. The Solesmes monks issued a volume which gave a practical solution by printing every psalm of Vespers as many times as there were possible ways of singing it, and indicated by various happy devices of the art of the printer the point (i. e. the particular syllable) where the mediant and final cadences should begin for the various tones. This solution, while somewhat bulky, was at least practicable in its character, and therefore happy and satisfactory. The new Vatican Antiphonary adds new endings and characterizes them by letters (large, small, asterisked, and with superscribed numerals). The general device of the Solesmes monks is followed, with all the changes rendered necessary by the new system of markings, in the handy little volume issued by Fischer & Brother. It therefore commends itself for practicability, while its cost remains very moderate indeed in view of the special character of printing required, the number of pages, and the stout binding, not to speak of the innumerable inserts of plainsong psalm-tones (with varied endings and mediant cadences) transcribed into modern notation.

The third volume noted above represents, like the first, an attempt to diminish the cost of book-buying. It offers an abbreviated scheme (as did others which preceded it both in the Ratisbon Edition days and—as Abbé Pierard's various volumes also do—in the

present Vatican Edition times) for the proper syllabication of the various verses of the various psalms to be sung. It prints any psalm only once, but by placing the syllables of the cadences in column-form with numbers over the columns to indicate the various tones in which the psalm is sung and the appropriate musical note where that syllable is to be sung (although, in using this volume, the singer is supposed to know the melodies, mediant and final cadences, by heart, for no musical illustration heads any psalm), it endeavors to obviate the necessity of larger and more expensive volumes.

The choirmaster might well provide himself with a copy of each of these methods and then, understanding the particular circumstances of his own choir, will be better able to judge which method will, on the whole, prove most satisfactory.

H. T. H.

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE TENTH ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION. New Orleans, June 30 to July 3. 1913. Published by the Catholic Educational Association: Columbus, Ohio. Pp. 540.

Those who are inclined to depreciate the intellectual and educational work of Catholics in the United States might take a lesson from the work accomplished by the Catholic Educational Association. The Constitution of that Association, originally projected at its first meeting in St. Louis, and definitely adopted in 1907 at Milwaukee, has been faithfully adhered to and the result is simply marvellous when seen from the standpoint of practical efforts in Catholic school legislation and efficient work accomplished by the local centres radiating from the Association. We have not in the United States that all-pervading atmosphere of culture which is the result in England and on the continent of Europe of ages of growth and assimilation, and which makes Englishmen (not excluding Catholics) so fond of referring to America, by way of contrast, as the land of material interests and of dollars. But America moves very much faster than Europe, and the movement is not merely physical; it is also moral and intellectual. The love of dollars is probably no deeper in the American than it is in the average European, if the eagerness for exhibiting European superiority with a view of earning money on this side of the ocean is a note to judge by. There is every sign that when the delusion will have passed, and the American has had another half century to compare notes and improve, he will be able to teach Europe a lesson in esthetics and intellectual prowess just as he is able to do at present in mechanical arts, and in build-

ing up a commonwealth by straightforward statesmanship, despite the existence still of our "ward politicians" and openmouthed "grafters", though these differ perhaps in many instances from their European brethren only in their lack of veneer. So will it be in the matter of education, when the seeds being sown at present shall have grown under the improved workmanship and perfected instruments for which the American mind has such a keen relish.

The membership in active coöperation with the aims of the Educational Association includes at present 16 seminaries, 87 colleges, 51 high schools and academies. It is indeed desirable for the common good, and for sustaining the strength of each parish that every pastor and every superior of a Catholic school should be a member. The annual personal membership fee is only two dollars, a very small item when we consider what it means in the combined support of a system of education which not only builds and maintains the moral and religious backbone of our community, but, if rightly supported, considerably lessens the general taxation. Dr. Francis W. Howard, the Secretary General of the Association, to whom indeed a very large measure of its present efficiency is due, calls attention to the enormous outlay demanded by the extravagance of our public education. Now it is very clear that if we do not keep our children in Catholic schools, where they are being trained in the fear of God, with all the reverence for law which that training implies, but also in the arts and sciences which Catholic educators are striving to raise to the highest standard,—it is clear, I say, that if we do not sustain our Catholic system of education, we shall have to build new public schools for our children, with teachers and equipment thrice as expensive as that which the voluntary sacrifice of our religious enables us at present to procure with better results.

My purpose in directing attention to the *Proceedings and Addresses* of this tenth annual meeting of the Association which covered all the leading issues of educational science in school, college, and seminary, is not to analyze the proceedings and addresses, nor to discuss the practical resolutions to which they necessarily led; but rather to arouse the attention of the clergy to the work being done by earnest men in their midst, who look for and have every claim to our united coöperation. Let priests who have at heart their religion, and education, and the honor of the Catholic name, send for and scan this Report, and convince themselves and others whom it may concern, that the Association has passed its trial period, that it is not one of those spasmodic movements begotten by some educational enthusiasts for the ventilation of their fads, in the expectation that they may make a name for themselves and then rest in the re-

flection that they are dispensed from further labors, but are entitled to the reward of heroism. Let priests everywhere in the United States join in the movement and work of the Catholic Educational Association by applying for membership in it.

LIFE AND CHARACTERISTICS OF RIGHT REVEREND ALFRED A. CURTIS, D.D., second Bishop of Wilmington. Compiled by the Sisters of the Visitation, Wilmington, Delaware. With Preface by Cardinal Gibbons. P. J. Kenedy and Sons. New York. 1913. Pp 446.

Doubtless there are many hidden saints among our lowly Catholics, those who quietly perform the duties of life, bear without complaint the hardships and privations which their condition imposes, and learn to see God in the sinlessness and simplicity of their hearts. There is too, no doubt, many an uncanonized saint among the laboring, unpretentious members of the priesthood whose doings and pictures do not get into the newspapers or magazines, and who have no temptation to look for their reward here on earth, unless it be in the peace of heart that accompanies the sacrifices made in the service of God. But holy bishops are a rarer thing, perhaps because it is so much easier for them to get canonized, both before and after their purgatory is over. When a truly saintly prelate is discovered, it is usually among the dead, one of the sort who was hardly known during life except by a few intimates, who, like the friends that stood around the cross of Christ, had felt the silent virtue rather than the thrill of Hosannas that heralded His power among the people. One such, it would appear from his biography, was the late Bishop Curtis of Wilmington. The loving tribute that is put forth in the shape of this beautiful volume, comes from those who quietly witnessed those benedictions which the truly spiritual man is sure to cast, like a healing shadow, in his path. They were the Nuns of the Visitation who received his ministrations as spiritual director. They knew him not only during the years when the glamor of his episcopal dignity might have roused a devoted enthusiasm which is one of the divinely appointed effects of religious authority and the source of reverence for God in His government of men; but some among them had been children of the straying flock which he had sought to guide long ere he knew the sweet pastures of the true Shepherd on the other side of the mountain, and whilst he was still questing with secret longings the Real Presence his creed would not sanction. The best testimony of a man's character is as a rule to be found in his letters to his

friends. And the letters of Bishop Curtis bear abundant witness to the singularly apostolic and spiritual nature which entered into, and gave color as well as motive to, all his actions throughout a life of nearly eighty years.

Descended from Maryland settlers of the Colonial period, he was brought up on his father's farm. Although he received little schooling, he was not without education. Without ever going to college he became even in his early boyhood an adept in Latin and Greek. This bears witness to a home atmosphere which to simplicity added the sterling virtues of that culture which is fostered by the opportunities for the contemplation of nature, and the thrift that accompanies habits of healthy farm life. He had an elder brother, who soon left home to seek his fortune in the promising West, and four sisters who must have had a happy influence on the gentle manners of the boy who was remarkably fond of solitude and study. It appears that to the love of the classics he added a preference for the study of law, for he had mastered Blackstone's Commentary before he was eighteen years of age. At that time his father died and left the youth to provide for his mother and sisters. Without any special training in pedagogy he undertook to apply for a position as teacher of classics in Princess Ann Academy near his native town. Here he developed a desire to enter the Episcopal ministry, and eventually in 1859, he was ordained and appointed curate to St. Luke's Protestant Episcopal Church, Baltimore. Subsequently he served in Frederick and Chestertown, Maryland, and finally was called to the rectorship of Calvary Church, Baltimore. This was in 1862. Here he labored nine years during which he endeared himself to the people of his congregation, as is attested by the touching letter of farewell that was sent to him by the vestrymen of his church on the occasion of his resignation. A number of his parishioners followed him subsequently into the Catholic Church. It must suffice here to give an idea of the motives that led him into the true fold of Christ, by saying that his studies of early Church history and the writings of the Christian Fathers gradually convinced him of the doctrine of the Blessed Eucharist as defined by the Councils of the Church. When he fully realized the intellectual cogency of what appealed naturally to his sense of devotion, he tendered his resignation to the Bishop of Maryland. The correspondence of that period between the Protestant Episcopal Bishop and the humble vicar is instructive as well as interesting. In 1872, the year of his resignation, Mr. Curtis went to England. He had not yet made up his mind about entering the Catholic Church, though he felt that his belief in the Eucharistic Presence of Christ might lead him there. But as there was still a possibility of the

Ritualist branch of the Anglican Church answering his doubts, he thought it wise to consult some Anglican divines at Oxford. This he did, but without being satisfied. He then sought Dr. Newman, at that time in the Birmingham Oratory. Here all was made clear for him; he was received into the Catholic Church in the Oratory. Later he went back to America, not however without seeing a good deal in the meantime of Bishop Ullathorne, of whom he tells in his letters some delightfully characteristic stories. His subsequent entrance into St. Mary's Seminary, his sojourn at St. Charles College, his ordination, appointment as secretary to Archbishop Bailey, his later career as bishop, then his retirement and hidden life, are subjects of edification to the priest above all others. All thanks to the devout nuns who in their solitude treasured the memory of so noble a character and found a way to give its chaste delineation to the secular reader. Messrs Kenedy have made an excellent book of the volume.

Literary Chat.

Those who have read John Ayscough's delightful papers under the general title of *Gracechurch*, as they appeared serially in the *Month*, are no doubt glad to have them in the collected form given them in the volume bearing the same title recently published by Longmans. Those who have not read *Gracechurch* have a unique pleasure in store for them. Gracechurch is the name of a village in England near the Welsh border where Ayscough passed his childhood. There seem to have been many interesting characters within its precincts—queer and quaint, good and bad, among the lowly and the high-born. Doubtless there are such in every inland village. But it takes not so much the discerning eye to discover them as the sympathetic imagination and the happy as well as picturesque pen to portray them. All this, as every one knows, is possessed in a supreme degree by John Ayscough. The keenness of insight into character, the kindly sympathy, above all the genial irresistible humor in these character sketches are not surpassed even by a Dickens or a Thackeray. Should anyone who reads these lines find himself belated with his Christmas or New Year's token and still perplexed "what to give", let him by all means give *Gracechurch*. It is a *human* book that will suit mankind of either sex, the unlearned as well as the learned, poor or rich, religious or non-religious (not irreligious).

It looks almost like forsaking the leader and desertion from the army for a follower of the author of the Spiritual Exercises to write a book bearing the title *Meditations without Method*. Yet that is precisely what Father Walter Strappini, S.J., has recently done. There is, however, no sufficient reason for alarm. The *Meditations* are methodless only in a limited sense. They are devoid of the *compositio loci*, the preludes, and the other systematic devices familiar to those who follow the Ignatian method. The present volume consists of "considerations" on the character and actions of our Lord arranged for a three days' retreat—three meditations and one instruction for each day. The points are numerically arranged and are more or less detached and independent. There is an obvious advantage in this, especially

as the considerations are so full of suggestion that any one of them will furnish food sufficient for a meditation; whereas, if read successively, they may aptly be used for spiritual reading, an exercise which the author's attractive style renders congenial. (Benziger Bros., New York.)

We live in an age of encyclopedias, summaries, extracts. These and a large variety of other time-saving and labor-saving instruments are constantly in demand. There is an obvious defect in these short-cut-to-knowledge processes. However, their value is no less manifest. This easily appears if one look through such a work as *The Book of the Epic* by H. A. Guerber (Philadelphia: J. B. Lippincott Co.). The volume consists of digests of the classical epic poems existing in Greek and Latin and in the various European and Asiatic languages. As a handy convenient summary of the great masterpieces of the world's literature the book will doubtless be found useful by many. The work, however, is unfortunately marred by certain defects—notably by a misplaced levity, and even vulgarity. To say, for instance, that "in the Middle Ages it was popularly believed that Lucifer, falling from heaven, *punched* a deep hole in the earth," etc., may be to use a *picturesque* and "funny", but not a very appropriate, expression. The author is much too off-hand in interpreting the famous *gran rifiuto* of the Inferno as meant for Pope Celestine V. Regarding the great refusal, commentators widely differ. (See Vernon, *Readings from Dante, in loco.*) But even had Dante meant it for the Pontiff who abdicated the Papacy, St. Celestine's reason was not "lack of courage", but preference for the contemplative life.

To describe Charon as hurrying his "freight aboard" may be smart, but it is ill placed. It is hard to characterize properly the vulgarity contained in the author's allusion to Dante's beautiful story of Piccarda (Par. Can. 3): "All her companions also wished to be brides of Christ, but patiently did their duty and, knowing that 'in His will is our tranquillity' they now spend all their time singing 'Ave Maria'" (!) (p. 178).

But how can one characterize the following piece of slipshod, jaunty, off-hand address? In the fifth canto of the Paradiso Dante makes Beatrice rehearse the Catholic doctrine on vows: "Christians be more staid" [i. e. do not make vows lightly] etc.

"Avete il vecchio e il nuovo Testamento
E il pastor della Chiesa che vi guida."

Miss Guerber gives the equivalent of (our) italicized line thus: "Beatrice states that either Testament can serve as guide for Jews or Christians" (!). Was there ever such effrontery? It makes one look with suspicion on the rest of the work. The worthy lady had better have kept her hands off the *Divina Commedia.* They treat more skillfully the myths of Greece and Rome, and the stories of the Northlands.

Whatever emanates from the pen of Madame Cecilia is sure to be pre-eminently thoughtful, deeply spiritual, and graceful in expression. It goes without saying then that these qualities characterize her recent work, *Spiritual Gleanings for Marian Sodalists* (New York, Longmans, Green & Co.), no less than they did its predecessors, *Short Spiritual Readings for Mary's Children.* The present volume comprises short chapters—thirty-eight in all—of which about half centre upon the Sermon on the Mount, the rest being miscellaneous. Written as they are principally for women who are striving to lead a devout life in the world, they are sure to do great good by scattering widely the seeds of sound practical spiritual doctrine and solid piety. The chapters were previously published as articles in *The Child of Mary and St. Agnes Magazine.*

Father Smith instructs Jackson, by the Rev. John Noll, is the title of a large and well-made pamphlet which cannot fail to be helpful in instructing

converts to the faith. It is a reprint of articles which originally appeared in the excellent little paper, *The Sunday Visitor*. The instructions cover the principal truths of faith, the laws of conduct, and the practices of worship. They are in the form of dialogue and are plain, solid, and sensible. We might note the inaccuracy of speaking of "the one hundred and fifty psalms of David" (p. 121). There are that number of psalms in the Psalter; but how many of them were written by David himself, it baffles the critics to determine. Again, on the next page, it is hardly true to say that "the important events in our Saviour's and His Blessed Mother's life are reduced to fifteen" (Huntington, Indiana).

A sketch of the life and work of *Father Arnold Janssen*, Founder of the Society of the Divine Word, has just been translated from the German into English by Francis Tschan, A.M. Father Janssen's was not a magnetic personality nor endowed with very remarkable natural gifts. But he had an indomitable will, an adamantine faith and trust in God, and a deep spirit of prayer, and with these instruments he accomplished wonders by establishing missions in almost all parts of the globe—Europe, Asia, Africa, the East, and America. Further information regarding the chief work of his life, the Society of the Divine Word, is given in another small pamphlet entitled *For Christ's Kingdom*, by the Rev. Herm. Fischer, S.V.D. Both these brochures are calculated to foster and spread the missionary spirit in the hearts of the young (Mission Press, Techny, Illinois).

The Althea Press, best known by its periodical issue of an artistic publication reflecting the scholastic activities of the Convent School of the Sisters of the Holy Child at Sharon Hill, has published a handsome quarto volume of sixty pages, under the title of *Pointsight*. The book is illustrated and designed to impart rudimentary lessons in sight-drawing.

The author, "Eleanor Lane", introduces the artistic problems which are to teach her young pupils the art of freehand drawing, by a series of humorous sketches, in which the cubes, balls, and kindred geometric forms, are made to disport themselves in varying positions designed to incite the intelligent industry of the youthful student, and to fix the attention of eye and mind on the points of perspective, valuable in acquiring readiness in sketching. The whole scheme is ingenious, and the mechanical composition is apt to attract and interest the aspiring child artist. Althea Press, Sharon Hill, Pa.

There is an animated movement on foot to erect a national monument to the late Canon Sheehan, author of *My New Curate*. The fact that he is buried in the village of Doneraile where he labored for the last eighteen years of his life and where he did most of his literary and important social work, appears to point to Doneraile as the most likely spot for the memorial, and a committee, with the Right Hon. Lord Castletown, and the Lord Mayor of Cork, Sir Bertram Windle, of University College, and others as members, has been formed with a view of soliciting funds. At the same time the people of Mallow, where Canon Sheehan was born, are anxious to have the national monument in their town, and have formed a committee with the Coadjutor Archbishop of Melbourne (Australia), Dr. Mannix, as President, William O'Brien, M.P., Sir Bertram Windle, the Hon. Judge William Sullivan, of Boston, and the Very Rev. Morgan M. Sheedy, of Altoona, U. S. A., among others, as members, with a similar purpose of collecting funds for a Sheehan memorial in Mallow. We hope a way can be found whereby the two committees will unite in the selection of a common ground for a worthy expression of the esteem in which the dead priest-author is held by the sons of Ireland.

Mr. Arthur Preuss deserves the grateful recognition of educated Catholics, cleric and lay, for his translation of Dr. Pohle's *Dogmatic Theology*. The original work, coming as it does from the Breslau Professor of Dogma who,

it will be remembered, previously held the same position in the Catholic University at Washington, stands high in the estimation of students in Germany. The work is at once scholarly, thorough in exposition, and singularly clear in style. Five of its "tracts" have thus far been translated by Mr. Preuss. The latest to appear bears the title *Soteriology*, a treatise on the Redemption. Within the compass of a hundred and sixty-odd pages the theology of this fundamental mystery of religion is set forth comprehensively and relatively to the profundity of the doctrine, with unvarying perspicuity. Like its predecessors in the series the volume is an invaluable adjunct to the seminarian's and even the priest's supplementary theological reading (St. Louis, Mo., Herder).

Helping poor missionary priests in their efforts to build up a Catholic flock with school and convent, is an excellent way of making Christmas joy both in heaven and on earth. Father Patrick Murphy the Paulist sends out a plea for his Texas mission at Dalhart, in the shape of a little brochure containing some good sermons on Confidence in God, the Souls in Purgatory, Holy Innocents, St. Agnes, etc. by which he hopes to get help.

Something new and really useful in the way of aiding the study of Latin, comes to the student in the form of a little book called *Aids to Latin Prose Composition*, by Fr. James A. Kleist, S.J. It is designed for the first years in college, and goes to the root of essentials for good writing in Latin. (Schwarz, Kirwin, and Fauss: New York.)

The holiday season is marked by a number of good Catholic novels. Among them we single out as of exceptional workmanship and interest *Libby Ann*, by Sadie Katherine Casey. Its special excellence is its original manner of portraying Irish character. The story of Libby Ann is that of a young peasant girl with a native talent for managing things and people, including with certain limitations even the dear old parish priest, Father Healy of Ballydunphy. There is abundance of native charm in the conversation, with its kindly satire and its rich brogue. We hope to hear more from Miss Casey. The publisher is William Heinemann (Bedford Street, London).

Another good novel is *By the Blue River* from the pen of I. Clarke, the author of *Prisoner's Years*. He describes the fortunes of an English lady and her young son, after they are separated from the father, whose fraudulent failure in business causes his flight from justice. Their voluntary banishment to escape shame and disgrace, to a French settlement on the north African coast, where the mother has an estate under the management of a relative, leads to a marriage with the latter after the disgraced husband's death at sea. The boy's adventures among the Arabs, and his staunch religious faith, tinged by an uncommon spiritual insight which raises the admiration of the Mussulmans, are a striking feature of the story. (Benziger Bros.)

Of a different type, but sure to amuse the young lads who revel in adventure is *In Quest of the Golden Chest*, by George Barton. It is the story of the experiences of Captain Hawkins on sea and by the coast, and of sailor boys who amid dangers and trials carry out the quest imposed upon them by a deceased uncle, and as a reward recover a trunk containing fifty thousand dollars worth of U. S. gold certificates. The religious element is skillfully woven into the story. (Benziger Bros.)

Among the series of short stories a marked place must be assigned to *Sweet-scented Leaves* by Mrs. Armel O'Connor (Mary's Meadow, Ludlow). It is a collection of a dozen or more happy tales told in essay style, and dealing with conduct and character. There is nothing commonplace about these stories, as readers of the author's last year's singular volume *The Idea of Mary's Meadow* will realize.

For children of early school age we recommend *Dame Clare's Story-Telling*, a decade of stories of olden times by Elsa Schmidt; also *A Torn Scrap Book* by Genevieve Irons, who explains the Our Father very attractively for the little ones; and *The Children of the Log Cabin*, by Henriette Delamare, which ends with a pleasant Christmas story. (Benziger Bros.)

Books Received

SCRIPTURAL.

PSALTERIUM LATINUM cum Graeco et Hebraeo comparatum explanavit et annotationibus grammaticis instruxit Iosephus Bonaccorsi, M.S.C. Libellus Primus. Libreria Editrice Fiorentina, Florentiae. 1914. Pp. 112. Pretium, 3 *L.* 50.

THEOLOGICAL AND DEVOTIONAL.

NOTHING NEW. A Few Words of Hope and Confidence for those who suffer and are tried in His Name who suffered most. Sermons by the Rev. Patrick J. Murphy, C.S.P., Dalhart, Texas. Proceeds to be devoted to the building of Catholic churches in Texas and Oklahoma. Pp. 64.

BREVIOR SYNOPSIS THEOLOGIAE DOGMATICAE auctore Ad. Tanquerey, cooperantibus E.-M. Quévastre et L. Hébert. Apud Benziger Fratres, Neo-Eboraci. 1913. Pp. xx-680. Pretium, $1.50 *net*.

FLORILEGIUM PATRISTICUM, digessit, vertit, adnotavit Gerardus Rauschen, Dr. Theol. et Phil., SS. Theologiae in Universitate Bonnensi Prof. P. E. Fasciculus Nonus: Textus antenicaeni ad Primatum Romanum spectantes. Sumptibus Petri Hanstein, Bonnae. 1914. Pretium, 1 *M.* 30.

SERMONS AND HOMILIES. By Edmund English, Canon of Westminster Cathedral and Missionary Rector of St. James's, Twickenham. Longmans, Green & Co., New York and London. 1913. Pp. ix-295. Price, $1.35 *net*.

THE MORNING WATCH. The Spiritual Exercises of St. Ignatius proposed by Father Ignatius Diertins, S.J. Translation edited by Father Elder Mullan, S.J. P. J. Kenedy & Sons, New York. 1913. Pp. 328. Price, $1.50.

DEVOTION TO ST. RITA. A Manual containing Special Prayers, Novenas, Triduum, etc. By the Rev. W. T. Conklin. Christian Press Association, New York. 1913. Pp. 92.

ENGLAND AND THE SACRED HEART. By the Rev. G. E. Price. With Preface by the Rev. David Bearne, S.J. Four illustrations. Benziger Bros., New York; R. & T. Washbourne, London. 1913. Pp. xvi-128. Price, $0.90; $1.00 *postpaid*.

THE WAY, THE WHY, THE WHEN. Practical Hints for Catholic Children. By an Experienced Teacher. Christian Press Association, New York. 1913. Pp. 44.

LIVES OF THE SAINTS. With Reflections for Every Day in the Year. Compiled from the *Lives of the Saints* by the Rev. Alban Butler. To which are added Lives of the American Saints placed on the Calendar for the United States by Special Petition of the Third Plenary Council of Baltimore. Benziger Bros., New York. 1913. Pp. 406. Price, $0.50 *postpaid*.

PARISH SERMONS ON MORAL AND SPIRITUAL SUBJECTS. For All Sundays and Feasts of Obligation. By the Rev. Walter Elliott, C.S.P. The Paulist Press, New York. 1913. Pp. xiii-458. Price, $1.50; $1.66 *postpaid*.

COMMENTAIRE SUR LA RÈGLE DE SAINT BENÔIT. Par l'Abbé de Solesmes. Plon-Nourrit & Cie., Paris. 1913. Pp. vii-569. Prix, 10 *fr.*

LITURGICAL.

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